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THE

WORKS

OF

THAT EMINENT MINISTER OF THE GOSPEL,

JOB SCOTT,

LATE OF

PROVIDENCE, RHODE ISLAND.

VOL. II.

Philadelphia:

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PRIVATE CORRESPONDENCE,

EPISTLES, ESSAYS,

AND

REMARKS ON VARIOUS SUBJECTS,

WRITTEN

AT SUNDRY TIMES

AND ON DIFFERENT OCCASIONS,

BY JOB SCOTT.

ADVERTISEMENT.

In presenting to the public a volume of the works of Job Scott, late of Providence, Rhode Island, it may be proper to inform the reader, that divers of the following essays were, by the author himself, submitted to the inspection and correction of the Meeting for Sufferings (a committee representing the religious Society of Friends) in New England, of which he was a member. His treatise on Christian Baptism, and some others, were approved, and published, previous to his decease. Since which, his Journal, as published in 1797, and a number of other essays, have been examined by that committee, and the Meeting for Sufferings in New York, and also approved; of which character are several of the ensuing pieces, which, from particular causes and circumstances, have not heretofore been published. It appears also, that some of these essays were corrected, transcribed, and copies forwarded to the Meeting for Sufferings in Philadelphia, for its advice and concurrence.

This care of his friends appeared necessary, in conformity with the order of society, and with the dying request of the author, who appeared conscious that many of "his writings were far from being properly digested;" and his belief that "some of them might be a good deal better guarded."

Since the decease of the author, several of his essays, and divers of the Epistles or Letters, contained in this volume, have been published. These appear to have been read with much interest and instruction, as well as the Journal of his life, and have passed through several editions in this country, and in England.

The uniform object of the writer appears to have been, the promotion of truth and righteousness, and the good of mankind; for which purpose he not only wrote, but travelled extensively, in order to turn the minds of the people from darkness and ignorance, to divine light and knowledge, and from under the influence of bigotry,

superstition, and selfishness, to the life and power of God in themselves, as the way of happiness and peace.

In the character of Job Scott, as delineated by his friends, he is represented as "a man whose life was conspicuously marked with *humility* and *self-denial*, and a *faithful labourer* in support of *practical religion*;"* "being deep in heavenly mysteries; yet his communications were agreeable, and remarkably instructive."† "Thus for several years, as well as by *letters* and *epistles*, for which he was *eminently gifted* with instructive and edifying *talents*, he laboured for the promotion of the cause of truth. Being of strong and ready abilities, and his mind improved and enlarged by the sanctifying power of Truth, he was enabled, and zealously and very usefully disposed for the promotion of the cause of righteousness, in which he was engaged."‡

To diffuse then, the instructive views, and promote the labours of his dedicated mind, a collection of the writings of Job Scott, has been made: and these essays have been submitted to the inspection and correction of the Representative Committee, or Meeting for Sufferings of the Yearly Meeting of Friends held in Philadelphia. The report of that committee to the Yearly Meeting in the Fourth month last, states, that the writings of Job Scott had been carefully examined, and such corrections made, as were believed to comport with the views and intentions of the author. These corrections were chiefly verbal, avoiding "too punctilious" criticism, even of the phraseology, and peculiar idioms used by the writer. A due care has also prevailed, that his doctrinal views should be faithfully exhibited; and a desire felt that *his* authority, with the convictions of Truth in the mind of the reader, may be their principal sanction and recommendation.

From the following expressions of Job Scott, in his last letter from Ireland, the reader will bear in mind, that, should he meet with any thing imperfect, abstruse, or unfinished in any of these essays, it must be attributed to the want of time and opportunity in the writer to mature, digest, and complete the views, or subjects intended to be illustrated; and which defect, it would be improper now to attempt to supply. "There is scarce any thing," says he, "that

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* T. Willis. † Testimony from Ireland.
‡ Testimony from the Monthly Meeting of Providence.

makes longer life desirable, but to *finish* the field of *religious labour*, which I had hitherto mostly thought, was not yet done; especially with regard to digesting my *Journal* and some *other writings*. Indeed, it has often felt as if I should probably die in debt to the world, if I did not even make some considerable *additions* upon some subjects that may have been thought a little peculiar to myself, but which, I still believe, are as strictly in the very life and essence of the gospel, as I believe any truth whatever: there is *not the least scruple* in my mind about them. I trust I as firmly believe in the *divinity of Christ*, as any man living: but I have no more belief that there are *two* divinities, than two Gods. It is *altogether clear* to my mind, that *that one divinity* actually became the seed of the woman, and bruised the serpent's head, as early as any man ever witnessed redemption from sin; and is one in the *head* and all the *members*, he being like us in all things, except sin. My only hope of eternal salvation is on this ground; nor do I believe there has ever been any other possible way of salvation, but that of a real conception and birth of the divinity *in* man. It is not now a time to enlarge. There are several *sketches* of this doctrine in my Journal, and *several other* very *unfinished* little essays."*

This doctrine of salvation by Christ in man, is a theme on which Job Scott often dwelt and frequently wrote; and the views and openings presented to his mind, illustrative of it, are probably what he alludes to, as having "been thought a little peculiar" to himself. On this subject, as well as some others, there are repetitions of nearly similar views and descriptions. Of this the author appeared sensible, when he said, "As to *doctrines*, I am not afraid, that treating at different times on nearly the same subject, a little differently illustrated, will do any harm." "Our views of things do not usually open all at once. It is so in the individual; it is so in the world. Things have hitherto been gradually evolving; and it may be consistent with infinite wisdom that such a progression should always continue."

In the arrangement of the articles comprised in this volume, the order of time, where this could be ascertained, has been mostly followed.

His Epistolary Correspondence, commencing with some of his ear-

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* See Appendix, vol. I.

liest writings, is first introduced, because in divers of his letters, there is a reference to, if not a repetition of, some of the narratives and circumstances mentioned in the preceding Journal. Another reason for this preference, is contained in the sentiment of H. Tuke, that "among the various means of developing human characters, private letters form an important and interesting part."

The essay on Future Rewards and Punishments, in answer to Relly's Treatise of Union, appears to have been written about the year 1785 or 6. It was laid before the Meeting for Sufferings, and, as appears by a memorandum found in the original manuscript, approved, and liberty given for its publication. We are also informed that it was placed in the hands of one of the author's particular friends for that purpose, but from some peculiar circumstances, was not then published. It may now seem somewhat obsolete; but, on a careful perusal, the concern of the author, his arguments, and illustrations of scripture testimony, may be found interesting to the reader.

The remarks on Liberty and Necessity, were penned in Ireland about three months before his decease.

Most of the essays in this volume, and those in Appendix to vol. I., have been compared with, and corrected, where needful, by the original manuscripts, as left by the author. This may account for some variations from the printed copies of some of the essays.

JOHN COMLY.

Byberry, 12th mo. 1830.

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EPISTOLARY CORRESPONDENCE:

BEING

A COLLECTION

OF

LETTERS, AND EXTRACTS OF LETTERS,

WRITTEN

ON VARIOUS OCCASIONS.

EPISTOLARY CORRESPONDENCE, &c.

To Phebe Field, Gloucester.

Providence, 30th of 10th month, 1774.

Respected friend,

By this opportunity I may just inform thee, that since I last saw thee, I have often had to remember thee, with earnest desires for thy everlasting welfare, and that thou mayst be favoured with strength, willingness, and engagement in the depth of humility, to follow the light, wheresoever it leadeth. And Oh! that the things of this world may not hinder thy advancement heaven-ward. The danger is so great, that I believe many well-inclined persons, not knowing or thinking themselves in any very imminent danger, have thereby been entangled in that which hath made a lamentable separation between God and their precious souls. But I heartily wish thou mayst escape this, and all other enchanting things, and be preserved through all difficulties, and through the tribulations which all those must endure, whose garments are washed and made white in the blood (the life) of the lamb.

Think not, my friend, that thy trials are harder than others. The path which our blessed leader trod to glory, and in which all must follow him that will be his, was such as made him "a man of sorrows, and acquainted with grief." And if thou feelest poverty, and want, and sorrow, murmur not, nor think it strange. The Lord knows what is best for thee, and *that* he will deal out to thee. Thou must expect he will lead thee in the way he hath led the rest of his flock. And thou mayst depend on him, that when he hath sufficiently humbled thee, and thou art made willing to give up all, and serve him in truth and

integrity, he "will give thee beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness," and he will be "thy shield, and thy exceeding great reward." So to him I commend thee, hoping thou wilt serve him faithfully, and gain an admittance into his kingdom of glory, there to rejoice in beholding his face forevermore. So wisheth thy sincere friend,

JOB SCOTT.

To a Friend.

Feeling, in the aboundings of my Heavenly Father's love, a renewed and earnest engagement for the eternal welfare of that part in thee which must endure beyond the grave, I am inclined to acquaint thee with the travail of my soul, and breathings of my spirit, to the eternal Fountain of all good, on thy account. For, indeed, the consideration of thy state, hath, at times, drawn tears from mine eyes, whilst the desire of my heart hath been, that thou mightest come to know, in this the day of thy visitation, the things that belong to thy peace; before they may be hid from thine eyes. Oh! that thou knew how to prize the unspeakable favour, vouchsafed thee in this tender visitation, and would improve it to the glory of him who hath called thee, and to the salvation of thy own soul.

But, alas! while I have been contemplating the merciful kindness of a long-suffering God, and those ravishing delights, which nothing but disobedience deprives thee of, I have had to view the many difficulties and discouragements, yea, and the allurements, with which the adversary of all good, disturbs and confuses the minds of such as are desirous of travelling out of his territories, and of being redeemed from under his dominion. When I have thought on these things, a fear hath possessed my mind, lest, for want of a thorough resignation, the enemy should prove too hard for thee. But when I have considered the unlimited power of him who inhabits eternity, and dwells in the light, and who is able to remove mountains, and divide the

seas, I have had a secret hope that by his unremitted strivings, he would prevail with thee to forsake all, and follow him; to come out and be separate from, and not touch the unclean thing; that so he might receive thee.

Oh! how I have lamented and mourned, to see the unhappy condition of many of the visited of our God, who, notwithstanding the holy call, are not willing to desist from partaking of the unclean thing, with the children of a dissipated age. Be not offended at the sorrows I have felt on account of the captivity of those, whose happiness I greatly desire: but bow down thine ear and hear, and obey the voice of him, who comes not to bring peace on the earthly mind, but a sword. Submit thy neck to his yoke, and thy shoulders to his cross. Suffer the operation of his refining fire, and purifying soap. Dwell under the discipline of his holy rod; and learn to give up thy whole heart to him, and to esteem his reproach, greater riches than the treasures of Egypt, having respect unto the recompence of reward; remembering, that if thou lovest any thing more than Christ, thou art not worthy of him, according to his own doctrine. Therefore, consult not with flesh and blood, neither stand gazing at the hardness of the way; but cast thy care upon him who hath called thee; and give up to his call. He will enable thee to answer the requirings thereof, and to run the way of his commandments with delight. But if thou lookest at this, that, and the other difficulty, and goest to reasoning against the conviction in thy own mind, thou wilt thereby drown its voice, and run thyself into confusion, and perhaps, lose all sense of truth.

Oh! arise, arise! and trim thy lamp, and provide therein the oil of the kingdom, by standing open to receive from him who is ready to communicate, but in his own way, the way of the cross. Hast thou not stood dallying long enough to know, that *that* will never do the work? If so, I beseech thee, now, at length, be engaged to work out thy salvation with fear and trembling; for it is God that worketh in thee; and would, didst thou but cleave close to his workings, work both the will and the deed, but not without thy consent: for thou must be a co-worker with him, if ever thou knowest a resting in and with him. Oh! I entreat thee, do not overlook the way and means,

yea, the only way and means which he ever hath offered, or ever will offer thee; which are, "the reproofs of instruction, the way of life." If thou couldst live and employ a thousand years in search of another way, thou might search in vain. And at last, if ever thou know salvation, thou must know it by the same stumbling stone and rock of offence; through which, (but for want of belief therein, and obedience thereto,) thou and thousands more might, in a short time, come to witness peace to flow as a river. This is he who hath been the dwelling place of the righteous in all ages. And, blessed be his name, he is so to a remnant in this age; and Oh! that the number may be increased, of those who take sanctuary in him. "The name of the Lord is a strong tower; the righteous runneth into it and is safe."

And now, my beloved friend, let me prevail upon thee, to attend to this most important concern; and give not sleep to thy eyes, nor slumber to thy eyelids, until thou hast prepared a habitation for the God of Jacob to dwell in; and art united to him in a covenant of everlasting righteousness and peace. Which happy state I ardently desire thou mayst attain to, and thus rejoice upon the banks of deliverance, with those to whom it is given to rejoice, even those who have come through great tribulation. Oh! that I could paint in thy view that unspeakable consolation which I so much desire thou mayst partake of: but language cannot describe it, therefore I recommend thee to the protection of that all-powerful arm, which, as thou relies thereon, will be underneath and sustain thee; and which I hope thou wilt not distrust, flee from, or forsake: but seek after a more intimate acquaintance with, and continue thy seeking until thou findest it; that so thou mayst be prepared to enter the mansions of glory, to celebrate the praise of him who is now paitently waiting to be gracious unto thee.

I am thy sincere friend and well-wisher,

JOB SCOTT.

To Mary Callender.

Providence, 12th of 12th month, 1775.

Esteemed friend,

It is in my mind, I believe in a degree of gospel love, to let thee understand, that since I saw thee last, I have sometimes had to consider the many difficulties, which I believe have attended, and which will, if faithful, attend thy progress through this scene of sorrows and vale of tears. For I have often thought it had fallen to thy lot to be engaged in a work truly laborious, and deeply exercising, and it is my earnest desire that thou mayst be preserved through and over all, to the glory of God and thy own abundant joy and consolation. And my friend, I have thought thou hadst need to guard against the adversary's taking advantage, in low times, to cast thee under undue discouragements. For although I am deeply sensible, that the safest dwelling place is in the low vallies, which are often clothed with verdant greenness, while the exalted mountains are covered with dismal barrenness; yet there are extremes each way: for, no doubt, thou hast observed some holes so sunken, as to produce no pleasant plant nor fruitful vine, but seem to wear an horrible aspect, and are ofttimes an asylum or harbour for the serpentine brood and reptile offspring. Therefore, let us endeavour to dwell in the medium, out of all extremes; and bear up, as much as possible, under the various afflictive dispensations that it may please Divine Wisdom to lead us through. And thus, as there is an abiding in the faith and patience of the saints, I believe that he who hath been with his people in six troubles, will not leave them in the seventh, but will preserve and protect them even through the valley of the shadow of death; until he brings them into the full fruition and enjoyment of those blissful mansions, where uninterrupted hosannas, and high praises, will resound throughout the unlimited habitations of God, angels, and holy men.

My kind love is to thyself, and J. J., with all my friends at Newport, not forgetting that tender plant, M. R., whose eternal

welfare I much desire; and hope thy watchful care over her for good, will not be wanting,

From thy assured friend,

JOB SCOTT.

Part of a Letter to a Friend.

My friend,

Feeling at this time a near sympathy with thee, I find my mind engaged for thy good, and therein a freedom to communicate a little of my own experience, hoping it may not be unprofitable to thee. When first I gave up to turn my mind from the world, and to seek a resting place for my distressed soul, I found, as I attended to the reproofs of instruction, that such things were required of me, as were in my weak apprehension, as bitter as death. Oh! said I in myself, must my life, from my youth, be a life of self-denial, and I myself a laughing stock for those that have been my pleasant companions! Lord, excuse me in those despisable things which thou requirest of me; and let me walk sociably and amicably among mankind; and I will serve thee in the secret of my soul, if it be through tribulation and distress. But alas! this sort of reasoning found no acceptance. It was not for me to make a sacrifice of that which the Lord called not for, and withhold that which he required. For, saith the prophet, "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" No, no. This is not the way, but "He hath showed thee, O man," (and woman too,) "what is good; and what doth the Lord thy God require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Which can be performed no other way, but by yielding obedience to his requirings. For when the Lord hath showed what his will is, how can we either "do justly," "love mercy," or "walk humbly," without doing it?

Come, my friend, with whom my spirit sympathizeth, come, give up thyself to the will and service of him who made thee; and whose desire is to make thee happy forevermore. Only lose thy life, and thou shalt find it. But if thou wilt save thy life, thou must lose it; which I hope will not be thy lot. Think nothing too near, or too dear to part with, in order to prepare a habitation for the God of Jacob to dwell in. Why regardest thou what men, or the sons of men, may think or say of thee, if thou canst have a dwelling place in the love of God? "Fear not the reproach of men, neither be afraid of their revilings," said the holy prophet Isaiah. No doubt, he knew, by blessed experience, that the scorn and contempt of mortals, were not worth regarding, in comparison with the favour of God. And Moses learned to "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ, greater riches than the treasures of Egypt." Do thou so, my friend, and give up thy whole heart to serve the Lord, and he will preserve thee. Remember that comfortable language, applicable to such who are as worms in their own eyes, "Fear not thou worm Jacob, I will help thee," "I will not leave thee nor forsake thee." "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee."

To return to my own experience, I remember the language of my distressed soul, in the days of my great exercise. After I gave up to become a fool, and to put my mouth in the dust, and be as clay in the hand of the potter, my daily cry was, Lord, cleanse me thoroughly, in body, soul, and spirit, and if there be iniquity in me, do it away. Purify me, Lord, purify me; and let not thine hand spare, for my crying, until thou cause me to come forth as gold seven times tried in the fire. If thou lovest me, chastise me; for whomsoever thou lovest, thou also chastisest. Lord, chasten me, and purge away all my dross; that no wrong thing may find even so much as a secret lurking place in my breast. But make me wholly thine. Make me a son, that I may cry, Abba, Father.

This, my friend, I well remember to have been my language day after day, in the bitterness of my soul, when mourning and lamentation were my almost constant companions; when my nights were spent in sorrow and crying, and my days in walking solitarily in the woods, and seeking after my beloved. Oh! the depth of my anxiety and distress was far beyond the ability of my tongue or pen to set forth to the full. But my heart is filled with gratitude when I remember it, and consider the wonderful goodness of my Heavenly Master, in thus humbling me, and making me in some degree, fit to receive the good things which he had in store for me; and which, blessed be his name, he was not wanting to communicate, as I abode under his chastising hand; but, to my unspeakable consolation, he caused the light of his countenance to shine upon me, and support me; whereby I have been enabled to press forward toward the mark of the prize of the high calling of God in Christ Jesus. And now, my beloved friend, let me invite thee, in the good will of him that dwelt in the bush, to give up every thing that stands in the way of thy peace, even though comparable to a right hand, or right eye.

JOB SCOTT.

To Lydia Tillinghast.

Providence, 20th of 4th month, 1777.

Respected friend,

I have often had to think of thee for some time past, and under the consideration of circumstances, which have, and do attend thy pilgrimage here below, do I at this time, put pen to paper, in order to communicate to thee a little of what I have felt on thy account, and necessary for thee. I have believed, without doubting, (as I believe many more have,) that thy heart has been wrought upon by that divine finger, which, as it is suffered to operate, not only gives to taste of God's salvation, but enables the mind to bear up, under the most discouraging circumstances, and will, in the end, most certainly give admittance

into the New Jerusalem above, where the smiles of Zion's King will abundantly outweigh all the difficulties and hardships that are known in this vale of tears.

Now, my friend, as, through the mercy of God, I have had some little experience of the wiles and mysterious workings of the adversary of souls; and also have known a being preserved from being destroyed by his wicked designs; and as I have no doubt that he is at times busying himself in laying snares for thy immortal soul, to cause thee to fall short of the prize which is at the end of the race, and to be received by those only who hold out to the end, and faint not by the way; I earnestly desire that thou mayst be preserved in the innocent life of pure and undefiled truth and righteousness, wherein, as thou abidest, thou wilt be enabled to see, and avoid all the snares of the wicked one, however subtilely he may lay them to catch the unwary. Sometimes, perhaps, he may persuade thee, that there is no true religion among a people, who are so precise about outward things, as it may seem to thee, that some are. This is a kind of reasoning, whereby he hath stumbled many, and some well-minded persons. Oh! be thou on thy guard against it. Remember thou hast yet had but small experience of what may be required. And although some things which others clearly see the necessity of, may not yet be made so clear to thee, yet the same power which has shown thee some things, can show thee many more, if he pleases. Therefore, be careful, and not be too hasty in judging that things are unnecessary, because thou hast not yet seen them; or else, thou mayst condemn the living experience of many who have known far more of the love of God, and of his requirings, than thyself. And now in particular, respecting rising, or not rising, to join the prayers of those who can appoint a time to preach and pray, and go to the place, and begin immediately, without waiting for any help from above; if I may be allowed to have any knowledge of the will and ways of the great Teacher, I must say, I have as sensibly been constrained to bear testimony against such will-worship, as against almost any thing else, though I believe some have not fully seen into the spiritual idolatry of such preaching and praying. Will it sound harsh to thee, if I say, I am confirmed, it is offensive to

him who will be waited upon by all who truly worship him aright. Nay, let it sound as it may, I am fully satisfied that a great part of that kind of devotion is no better than solemn mockery, and no more acceptable with God, than worshipping images. For when a person imagines something or another, without knowing whether it be right or wrong, good or bad, what is that but an image in the mind? Yea, they have imagined so many abominations, that it is enough to make any sober inquirer afraid to trust to any thing they say, without knowing it to be true. For, alas! what have they not preached, in one age or another, as gospel truths? Yea, the very worst of blasphemies. And all this for want of waiting for the commission and command of him who knows what is truth, and ought to be said. And even in our days, they proclaim from the pulpit, things absolutely contrary to the doctrines of Christ. Who would have thought, that after Christ had so fully forbidden revenge and war, and commanded to love enemies, any should dare pretend to be a preacher of the gospel, and yet preach up these things which Christ forbid. Surely this is for want of knowing, and waiting to hear the Shepherd's voice. Another abominable doctrine is this: that God has ordained millions of immortal souls to everlasting misery; with many other false doctrines, under pretence of God's mind and will.

Oh! lamentable! lamentable! mine eyes have seen so much of the nature of such work, that I dare not in the least give it any countenance. My conscience would condemn me, if I should; and yet I have charity to believe there are some among them, and some who join them, that are sincere, and act according to what they know; but that is no excuse for those who have seen the nature of these things. The prophets of old cried, "wo," against such will-worshippers, and the "wo" still remains. And shall those who know it does, stifle the testimony which ought to be borne against such practices. He that joins, may be numbered among those who bid them God speed; which an apostle forbids. See the second Epistle of John, ver. 10.

Now, my friend, think it not strange, that I am thus severe against this sort of preaching. I believe many who once would have thought this hard judging, are now fully convinced that it

is strictly true; and thou may yet think so too, in time, though now it may be hid from thee. Keep near him who has the key of David; who opens, and none can shut, and shuts, and none can open. Have a care of carnal reasoning about spiritual matters; they are not to be understood without the help of that key. Think not hard of those who are desirous that thou shouldst be rightly brought forward on thy way; lest thou think hard of thy best friends. For be assured, there are some who heartily wish thy present and everlasting happiness; of which number I am one, and one who is not a little concerned that thou mayst be kept in patience, humility, and tenderness, through all trials that may attend thee here, and dwell forever with the Lamb and his followers, hereafter. Farewell.

JOB SCOTT.

To William Turpin.

Providence, 20th of 9th month, 1778.

My dear friend, William Turpin,

As I may not see thy face so often as heretofore, I feel an engagement to communicate somewhat of the desires that have often attended my mind on thy account. I have desired that into whatever corner of the earth thy course may be steered, it may be thy constant and careful engagement to labour for the bread that perisheth not, and the waters that endure. Be it thy peculiar care to strive to enter in at the strait gate. Be it thy unremitted solicitude of mind to witness communion with the God who gives thee life, breath, and being. This cannot be fully known but through the wrestlings of the seed, in the silence of all flesh; every roving thought and idle imagination being subjected to the obedience of the cross of Christ. Then, when this is known, "Spring up, O well; sing ye unto it," will be understood by thy poor (and otherwise miserable) soul. If thou wilt reign with Christ, thou must suffer with him. No cross, no crown, are words of truth and righteousness. And I'll

tell thee what an ancient and experienced servant of Christ said, a little before his departure from this scene of probation; speaking of the holy spirit which he felt, he says, "It never rejoices but through suffering; for with the world's joy it is murdered." Have a care, my dearly beloved, of "the world's joys," the world's friendships. Enmity with God is written upon them, and thou canst not erase it. The worldly part, the changeable part, must die. Thou must be buried with Christ, by baptism into death, or have no part in the first resurrection. Be not ashamed of the heart-tendering work of him who is, at times, drawing near thee for thy refinement. Bear his reproach. Go with him to the cross, to Pilate, and the world. Die with him to every other satisfaction, than what arises from union and communion with him who was made perfect through sufferings. This is close doctrine; but I can testify, it leads to joys unspeakable that the world knows not of; to a foretaste in this life of those rivers of pleasures which are at God's right hand. Lose not sight, my friend, of the *light*, thy leader; nor of the necessity of a life of self-denial, and the daily cross. This I earnestly press, as the way to eternal glory: 'tis the path the ancients ever trod to blessedness; by Jesus recommended, as well as walked in. Follow thou him in it, and thy feet shall not slide, nor thy recompense fail.

And now, with a heart full of good-will, and not void of tenderness, and sympathetic compassion, wishing thee the enjoyment of that presence which is life to the soul; wishing thou mayst lead a life of pilgrimage, and be a standard-bearer through this scene of sorrows, this vale of tears; and at last witness a happy admittance among the sons of consolation, around the throne of God, I bid thee farewell. Forget not, by no means forget, that it must be through tribulation, if at all, that thy garments must be washed white, and thou admitted to the joys I have mentioned.

I am thy unfeigned, affectionate, unshaken friend, in the travail of my soul, that Christ may be completely formed in thee.

JOB SCOTT.

To J. C.

Providence, 7th of 9th month, 1781.

Respected cousin,

I have often had thee in remembrance, since last I saw thee, and now believe it best to write the feelings of my mind; and I desire to speak to that in thee, which can savour words, and which has long been visited, and yet continues long in bondage. May I query, why is it so? Dear cousin, why is it so? Answer, because Pharoah's heart is hardened, so that he will not let the true Israelitish seed go forth to do sacrifice to the Lord, the everlasting God. Know thou, that plagues and tribulations will attend that hardened heart, unless it submits. And unless there is a giving up to the holy influence of that fire, which burns as an oven, (inwardly,) thy lot, I think, will be to drag out a miserable life of emptiness and desolation of soul; when, at the same time, I am as fully satisfied, that by a full surrender, thou might come to feed upon the bread of life, and drink of the new wine, with Christ in his Father's kingdom.

I have been discouraged about writing; for, if thou wilt not hearken to the voice within, in vain might one rise even from the dead, to invite thee. Take this not as rough language. It is in the breathings of my soul for thy welfare, that I am engaged thus to call upon thee to make no longer delay, lest the night overtake thee; but improve the present time. Now is the accepted time. Now is the visitation continued. How long ere it may be too late, we know not. Great is the consequence to thy immortal soul. Oh! I entreat thee stand out no longer. Resist no longer the offers of God's loving-kindness to thee! What satisfaction canst thou have in the thoughts of spending all thy days in thraldom, in Egyptian bondage? Or what reason hast thou to think it will ever be easier than now, to make a full revolt from under the government of the king of tyrants? Let thy comrades laugh: and let deists argue as they please. He who knows not the peace of God that passeth mere human understanding, notwithstanding all his wit, and all his cunning, is, as to the inward state of his soul, in a land of emptiness,

famishing and starving for want of that food which only nourisheth to eternal life. Farewell, says thy true friend and cousin,

JOB SCOTT.

To A. S.

Providence, 7th of 11th month, 1781.

My young friend,

My view in writing, is to inform thee, that in the conversation I had with thee on the subject of thy going to dancing school, I aimed at nothing but thy good, and to discharge my duty to thee in the sight of God, as to one whose welfare I desired, and thought I ought to endeavour to promote.

Think not hard of me, my friend, for the Lord knows I had no hardness in my heart toward thee, but sought thy good. I would not have thee shut thy heart against the gentle movings of that holy principle, in thy own mind, which manifests what is right, and what is wrong, and which justifies for doing the one, and reproves for the other; but stand open to its teachings and influence. And as thou findest this light to produce uneasiness in thee for dancing, and such like diversions, and mispent time, Oh! yield to its operation; that so, by believing in the light, thou may become a child of the light, and of the everlasting day of God's salvation.

I can tell thee, it was no small cross to me to deny myself the gratification of dancing, and some other vain amusements of like nature. But when I did give them up, Oh! the peace which flowed in my soul, as I travelled on in the way of self-denial! It was like the flowings of a gentle stream of joy unspeakable and full of glory. And the wish I have for thee, dear child, is that thou may witness in the secret of thy own soul, the flowings of the same celestial joy and consolation; which, if ever thou dost witness, thou wilt find it is in the way of the cross to thy natural inclinations; for the cross of Christ is the alone way to the crown of glory.

I know what I write, and therein have the sanction of the

word of truth in my own experience, and also in the scriptures. I am not speaking against dancing only. I wish thy redemption from all things that are contrary to the law of God, and his unerring witness in thy own soul. And I am the more encouraged to this communication of counsel, from a belief I had, whilst thou wast with me, that thy heart was far from that state of hardness and insensibility, which I have discovered in some of thy age. I thought I perceived something tender in thee, that gave me to hope thou might come to know the Lord for thyself, and to thy own comfort, if nothing was suffered to divert thy mind from a due attention to that grace of God which brings salvation, and which has appeared to thee, and will if thou hearkens to it, teach thee to deny all ungodliness, and to live soberly and godly in thy day and generation. With desires that this may be thy happy experience, and that thou mayst receive these few lines as a token of unfeigned good-will, I bid thee farewell, and am thy friend,

JOB SCOTT.

To his Wife, Eunice Scott.

Smithfield, 11th month 10th, 1782.

Dearly beloved wife,

I am now at Elisha Thornton's. It would seem pleasant to return to thee, and the lambs I left with thee; but, as my mind is disposed at present, I must desire thee patiently to endure my absence, and the toil of taking care of the babes, a little longer. Think it not hard to render so small a sacrifice, as to give me up to visit and sympathise with the many children from house to house, who are at times, as it were, crying for bread, and have none to break it to them. Farewell, says thy truly loving husband,

JOB SCOTT.

To Eunice Scott.

Providence, 19th of 6th month, 1783.

My dear wife,

Let it not grieve thee, that a tender concern for the good of society, and a due regard to the appointment of my brethren, prevent my seeing thee so soon as my inclination would dictate. I expect to go to Ackoacset, Dartmouth, Nantucket, and Sandwich, should nothing occur to prevent. It is my earnest wish that thou may be preserved in patience, with the children. I hope I shall be enabled to give you all up rightly, though warm affection rushes in upon me at the thoughts of so long absence; and the prospect of an exercising, laborious time in this visit, weighs heavy on my mind: yet something overbalances it all, and inspires a firm dependance on the Lord that reigneth. If we are faithful, he will provide for us, as we feel a disposition to be willing to live upon a little. May his holy hand hold you, and preserve you, till I come again, to enjoy your company. Farewell, dear heart, says thy affectionate husband,

JOB SCOTT.

To the Youth among Friends, at Richmond, New Hampshire.

Dear young friends,

It is nothing but a desire for your immortal souls' eternal welfare, that induces us to acquaint you with the deep anxiety of mind that we felt, when closed up in silence, we went from house to house, among you.* Perhaps you may think lightly of the deep travail and distress of soul, that the mourners in Sion pass through, on account of the careless, libertine, and unsubjected disposition of too many of the youth and others; but be assured, dear young people, that some have known and felt the day of the Lord to burn as an oven, against such a disposition;

* See Journal, page 134.

have known his terrors for sin, and his judgments and deep condemnation for transgression; and therefore cannot but mourn over the giddy, wandering, incautious youth, that are running headlong into that liberty, which is bondage to the true seed; and which, even in the height of enjoyment, never did, and never can satisfy the soul. For our Maker has so fashioned the immortal soul, that nothing short of the enjoyment of his divine presence can satisfy it. Earthly riches, honours, and pleasures, can no more satisfy the soul, even here on earth, than the warmth of a candle can thaw the frozen mountains: for this is not our home; and unless we live so in this world as to feel the presence of Him, without whom we must be eternally miserable, we shall as certainly be miserable here on earth also, as the mountains will remain frozen, when once they are so, till thawed by the rays of the sun. For what can a little gold or silver, a little ease, or honour, or a little short-lived carnal pleasure do toward the happiness of an immortal, never-dying soul? What can the company of the merry, and the gay, add to the real comfort of a spirit, that is swiftly bound to the regions of endless eternity? For God will bring every work into judgment; and render a reward according to our works; according to the deeds done in the body, whether they be good or evil.

So that however the young man, and young woman, may think to rejoice in their youth, and let their hearts cheer them in the days of their youth, and walk in the ways of their own hearts, and in the sight of their own eyes; yet let them know and remember, that for all these things God will bring them into judgment. Therefore, dear youth, be persuaded to turn your backs upon all the allurements and temptations of this wicked world, now in season; for *now* is the accepted time; now is the day of salvation; now, the spirit of God is striving with you, for your reformation and salvation. But if you go on in those gratifications and delights which grieve his holy spirit, that thus strives with you, he may be disposed to give you up, and leave you to your own corrupt inclinations; for he has said that his spirit shall not always strive with man. And Oh! how deplorable will be the case of those whom he forsakes! The consideration of these things, ought seriously to impress all your

minds, now in your young years; for the longer you stand out, the harder it will be to give up to the requirings of truth. The cross is never easier borne, nor to better advantage, than in early youth; and he that goes on in rebellion against all the precious visitations which God bestows upon him in his youth, most commonly grows hard and insensible in old age, and dies either in deep condemnation, or gross insensibility. Oh! may not this be your doleful end! but may you improve the present moments; serve God with all your hearts; live soberly; love serious company; keep close to Friends' meetings, on first-days, and other days. Keep to strict plainness, both in language and dress. 'Tis the way of the cross, and that is the way to the crown. Christ himself loved plainness, and lived in it; and so do all his nearest followers. Despise it not, dear friends, nor fear them that do despise it; but in all things obey the dictates of the light, that you may rest forever in a mansion of never-ending bliss.

"Children obey your parents in the Lord." This is an absolute duty and well pleasing to your Maker. Therefore be obedient. We are your real friends,

JOB SCOTT.
JAAZANIAH BARRETT.

Uxbridge, 9th month 17th, 1783.

To the Heads of Families, both men and women Friends, at Richmond, New Hampshire.

Dear friends,

Having been for a considerable time under some degree of mournful exercise, on the account of our so seldom having the company of any Friends from your particular meeting, at our meetings for discipline, we have of late had it under serious consideration, especially since our late exercising visit among you, to write to you in brotherly love, in order, if it may be, a little to stir up the pure mind amongst you: and living desires for your everlasting welfare being felt at this time, we hereby salute you, and in christian affection beseech you, to stand open in

your minds, individually, to receive the word of exhortation, as at this time flowing from a real unfeigned desire and concern for your best interest; earnestly wishing your hearts may be touched, as with a live coal from the holy altar, and your spirits reanimated, and engaged to meet together with your exercised brethren, to wait to feel the quickening influences of him, who is "the resurrection and the life;" thereby to be enabled, in true humility and awful reverence, to worship aright before him who is the author of our being, and to transact those important concerns which are absolutely necessary in the church militant.

O Friends! may your minds be livingly impressed with a sense of the benefit, the real benefit that is received by the truly exercised pilgrim, in being thus given up, and in spirit devoted to the service of the Lord and of his people: and may you understandingly contemplate, and solemnly ponder in your hearts, the real, substantial enjoyments, that are therein witnessed by Zion's true travellers, the exercised labourers in the Master's vineyard. But, alas! it is a mournful truth, what a worthy ancient of our society expressed in days past: "Whatsoever is not experimental is disputable." For, if we dwell in an unconcerned state, and do not feelingly experience the reality of these things, we are liable to grow more and more insensible respecting them, till, at length, when we hear of them, we may consider them as imaginary, delusive, and unsubstantial; and may look upon that lively zeal and engagement which ought ever to accompany the mind of a Christian, for the support of good order in the church, as a following of cunningly devised fables. May your minds be more ennobled, and your spirits baptized into a deep feeling of the necessity of these things, now in season; for this is your time, your day and opportunity, which, when once gone, is gone forever, no more to be recalled. Therefore, dear friends, "to-day, if ye will hear his voice, harden not your hearts," but give up to his service. Walk circumspectly before him in all your conduct and conversation, remembering your time is short, and your adversary, the devil, is continually seeking whom he may devour.

Oh! how needful it is to be sober and vigilant; as often as may be, gathering together unto one place, to wait and worship

together, and sympathize with one another, witnessing "how good and how pleasant it is for brethren to dwell together in unity;" true, inward, heart-felt unity. Indeed, it is like the ointment that is poured upon the crown of the head, and descends to the skirts of the garment. Here it is that, "as iron sharpeneth iron, so doth the countenance of a man his friend." And you may observe in the outward, in regard to a natural fire, if the wood or brands are separated, and kept asunder, the fire goes out, and neither light nor heat is longer preserved in them; and instead of being bright and shining, blackness and darkness ensue among them: but, when put properly together, although the fire may be almost gone out in each stick, brand, and coal, how soon they begin to collect strength, and increase light and heat. Yea, although there may not be a single spark of fire remaining among them, (which we trust is not your case,) yet, if put in a proper position, and due nearness, and then a live coal be put among them, how soon will the breath of the outward air enkindle the fire among them? How will it catch and pass from one to another, among the brands and wood, till a great flame is produced; and great heat, light, and shining brightness are the consequence; whereby even persons and things at a considerable distance receive an influence, and are warmed, and even thawed by it. So also is it in a spiritual sense; experience has taught and confirmed it. Religious people, by neglecting to assemble together, grow cold and dim. Love decreases, both to God, and one another. Indifference and lukewarmness take place, and the fire of true devotion is gradually extinguished. This is found to hold good, in a great degree, as to the neglect of meetings for church discipline. But by rightly gathering together, and waiting to witness the live coal from the altar, they are often, by the breath of life breathing upon them, re-enkindled. Heat, light, and heart-tendering love and affection are increased among them. A lively, yet well-tempered zeal, for the maintenance of that lovely order and regularity which the gospel requires, prevails in their minds; and, by the lively exercise of their spirits, those who are afar off from a living acquaintance with these things, by coming and sitting among them, and observing the weightiness of their

spirits, and the brightness of their examples, are sometimes benefited, and enabled to glorify God in the day of their visitation.

Come, dear friends; though we are sensible there is too little of this holy flame of light and life among us, yet let us press forward in good earnest, and we shall find that he that made us, will not be wanting to favour us with his life-giving presence, to our unspeakable consolation, uniting us in the bonds of christian fellowship, and celestial endearment. And then, Oh! how shall we be often drawn together, by those cords of love, which are ever strong in proportion to our engagement to serve God in our day and generation.

We observed with sorrow, that too many of the dear youth among you, were too unlike what truth and our christian testimony require, both in their outward appearance, and the disposition of their minds; and sensibly perceived that your hands were, by some means or other, very weak in regard to labouring for a reformation in your own, or one another's families; and perhaps your minds are almost discouraged. It is our real desire that you may be strengthened and encouraged to arise in the little might that may be afforded, and endeavour to repair the waste places, and build the decayed walls; not only every one in, or against his or her own house, but also to assist one another in an earnest labour, to make a stand against the further outgoings of your tender offspring, as well as to seek and labour with them for an amendment, and return to the true fold, and to an orderly conduct and conversation.

Great need, yea, very great there is, for such a united, as well as individual labour. Be encouraged, dear friends, to enter into it. And may you feel an openness and nearness to receive, and unite with the labours of each other, in so good a work. Guard against prejudice with all your power. But yet where you see one another really in a fault, admonish the offender in fear and meekness; and let none among you be above the kind admonition and rebukes of a friend. Let the time past suffice, and endeavour now to press forward; striving to redeem the time; for indeed, much needs redeeming, that has not been spent to the best advantage. Yet, peradventure, you may still be favoured to do much more for the good and preservation of

those tender lambs left in your care in the wilderness of this vain, tempting, alluring world, than you can at present believe. And, in order that they may know our concern for them, and be stirred up, we have written particularly to them; supposing it might not be best for them to see or hear some parts of the above, which more immediately concerns you, their parents, to consider. We desire they may hear that to them, read in a solemn manner, or at least have the perusal of it.

Such Friends among you, as the Monthly Meeting sees meet to appoint as overseers, we hope you will receive in the love of Christ; not considering them, in the faithful discharge of the trust reposed in them, as lords over God's heritage, but as fellow-helpers and labourers in his vineyard. Don't fail, dear friends, to come, to our Monthly Meeting, as often as may be convenient; it may add to your peace in a dying hour. Don't forget the dear youth. Don't neglect them. They greatly need some kind assistance.

We rest your assured friends,

JOB SCOTT,
JAAZANIAH BARRETT.

Uxbridge, the 19th of the 9th month, 1783.

To Joseph Mosher, White Creek.

Gloucester, 1st of 1st month, 1784.

Dear friend, Joseph Mosher,

I almost steal these few moments, to sketch to thy view, the feeling remembrance which dwells in my heart, of that endeared sweetness and fellowship which we have felt with each other in that which is within the vail. This sweet communion, my beloved friend, is of such a nature, that though we are separated, I trust we are *not* separated. I doubt not, thou canst reconcile this contradiction, and feelingly understand the paradox; for I know thou hast had an acquaintance with the key that opens. May we both prize this acquaintance, and endeavour to have it increased. May we, indeed, ever keep our eye to

the key-hole, watch the turning of the key; and, whether our outward affairs are adverse or prosperous, let us, above all things, prize the love of God shed abroad in our souls; and, next to this, the endeared love of living brethren. Thus shall we resemble the inhabitants of that place, to which we wish to go.

But I did not mean exhortation, when I sat down to write; but just to convey to thy mind, a little of that which I have often felt since we parted last; and may just add, that after all my painful conflicts in your land, the satisfaction I felt, the day I bent my course for home, on looking back and over the visit made, was truly beyond my present ability to describe, and I trust, will leave a lasting seal on my mind. It seemed as if the heavenly hosts hovered over me, for many miles on the way, so that tears of joy flowed irresistably, like a river. I was not fit for any conversation for a dozen miles, but rode alone, mostly behind. And Oh! the heart-heaving emotions which I felt towards many whom I had seen in your western world! Oh! the cries which ascended for your preservation! How often did this language run powerfully through my mind: "Ye that keep watch in heaven, watch over them." But I must not lavish away too much of that ecstatic, rapturous enjoyment, I then felt. Indeed, I have mostly since, been as poor as I was then rich; and almost wholly shut up in silence. Well, every dispensation, if well improved, helps on the work. May they be patiently endured.

Friends are generally well, and some love Zion yet, and some the world. My endeared love is to thy wife. Let her take a share of the above salutation. She is near in my remembrance. May she press forward. I've also much love for the children. Dear lambs, seek and serve the God of your father; and he will adorn you with a heavenly beauty, superior to all earthly enjoyments. My wife joins in loving remembrance, and would be glad to see you. A line would be very acceptable to thy affectionate,

JOB SCOTT.

To James Mott, Mamaroneck.

Amawalk, 2d of 8th month, 1784.

Dear friend,

Something having endeared thee to my mind while lately together, I feel a freedom to inform thee, that notwithstanding the depth of my exercise at Purchase, yesterday, and although I then thought I had some real openings, yet I obtained very little relief; and doubtings have rather distressed my mind, whether any thing I said, was pertinent to any state present, and whether I had not better have been silent. Alas! how am I tried on every hand! Great distress of mind has attended my silent travail, from place to place: but I think the apprehension of moving amiss, gives a more distressing sensation, than silent suffering. When shall I get right? Or, must I be ever learning, and never able to come to the knowledge of the truth? However, I must try to keep the word of patience: and, indeed, sometimes almost all my consolation arises from the little degree thereof still retained. I am ready to query, Can it be right for such a tossed, unsettled creature to be so far from home, on a religious visit? Surely if it is, and if this is any thing like the path of the true messengers of Christ, their trials and exercises must be greater than any other class of servants in his church. Before I left my dear wife and family, I thought I felt enough to move in, and undertake this visit; but am ready to think, if I was *now* at home I should not have strength enough to leave it, and yet I cannot look homewards with confidence of being in the way of my duty. May the breathings of the faithful be to the Fountain of all strength and consolation, that I may be enabled to stand so still as to see the way, and witness the salvation of God.

In endeared affection, I am thy poor friend,

JOB SCOTT.

To James Mott.

Nine Partners, 8th month 11th, 1784.

My dear friend,

I received thy kind comfortable salutation, last evening, very much to my satisfaction, having waded through deep waters of affliction, since I parted with thee. After writing to thee I attended Amawalk meeting in silent heaviness. After meeting, it kept increasing, till our kind friend Edward Hallock, whom we found there, and John Griffin, having encouraged me to continue with my companion over the North River, I set forward, and when on the way, good old Edward's conversation, and relation of experiences, a little quieted the raging of the waves; though I had thought no man could say any thing to relieve me. So we got that night to David Sands's, and next day to meeting near by, where I was still bound as it were hand and foot; as also next day at New Marlborough. Here I passed through an uncommon sensation, though almost without sensation; my distress entirely forsaking me. For having before got to the bottom of Jordan, as it were, and felt as much, (for aught I know,) as I could bear, and being at length, made to submit patiently to it, in my humiliation, my judgment was taken away; but yet no joy nor consolation succeeded, for my state was perfectly negative. I felt neither joy nor sorrow, pain nor pleasure. I knew neither good, nor evil; had no present evidence that good or evil ever existed, or that there was any thing in religion, save by remembrance; and could willingly have gone directly home, had Daniel consented. But is it not strange, that I could feel entirely empty and destitute of all kind of food, and yet feel no sense of hunger? I suppose it was because all striving, willing, and wishing, was entirely done away, and I was made content in my desolate condition. And now, blessed be the hand that chastiseth, I have since been at Crum-Elbow, Creek, and little Nine Partners, in the overflowings of gospel love and divine consolation in each, though a time of travail in the fore part of them. Yesterday we were here at the select Preparative Meeting to pretty good satisfaction, and I remain cheerful and happy.

As to my little testimony at Purchase, I have for several days, been easy and satisfied that it might all be well, though when I wrote before, I being under the very hour and power of darkness, as it were, every suggestion of the doubtful kind, was like a fiery dart of the adversary; but I hope the shield of faith will enable to resist them all, and do believe those buffetings and trials, have worked to my good, and to my unexpected enlargement. Oh! how unsearchable are the Master's judgments, and his ways past finding out by human investigation! May I ever lie low before him, patiently endure his chastisements, and cheerfully obey his commands.

With renewed feelings of affection, and renewed wishes for thy increase of spiritual health and salvation, I conclude thy constant friend and brother in the sufferings and rejoicings of this our earthly pilgrimage,

JOB SCOTT.

To his Wife.

Cornwall, 3d of 8th month, 1784.

Dear wife,

I am glad I can inform thee that I am pretty well as to bodily health; though my inward conflicts have, much of the time since I left thee, been such, as I can better acquaint thee of when I am permitted to return to thee, than to write here. Daniel is comfortable, and goes on cheerfully, having some valuable service, I believe, in nearly all the meetings; while poor I go bound as it were in fetters of iron, silently bearing my burden in many of them. The Lord only knows how and why. However, I have at a few times, been very largely and unexpectedly comforted; and I do not see but my being here is in wisdom. We are very kindly received by Friends, from place to place; and in very low times, some sympathizing words have been spoken by exercised pilgrims: and though this don't often mend the matter as to me, yet it shows their kindness. I have wondered how any that have gone out on such an errand, could

be proud and puffed up. Surely, it must be, because they don't go down, where some seem as if they cannot avoid going. Oh! what an alteration must take place in my mind, from the present state thereof, when I feel high-minded. But, no doubt, abasement is best for me; and the greatest desire seems to be, that I may be enabled to bear it as I ought, without quite sinking. I have this confidence, however, that as my tribulations in Christ abound, my consolations will much more abound: though I cannot at all times so fully believe it, as at present. My good wishes have often been wafted over the lands and waters that separate us, for the welfare of thyself and the dear little babes, as also of father and friends in general. Mention my love to them as opportunity offers. Accept this as a token of never-failing affection from thy constant friend and loving husband,

JOB SCOTT.

Try to bear my absence patiently, that so our reward may not be lost, and that we may meet again in fulness of affection. Meanwhile I pray the Lord of hosts preserve and bless thee and the family.

To his Wife.

Oblong, at Aaron Lancaster's, 8th month 17th, 1784.

Dear wife,

I wrote thee from David Sands's, over the North River, the 3d of this month, informing more particularly than time will now admit, of exercises deep and trying: but I am at present very comfortable in mind, having since then been unexpectedly favoured, and made to rejoice through sufferings. I wish thee to bear my absence with patience; it may not be more than four or five weeks, and I shall rejoice to return to thee again, when peace of mind will admit. I have no reason to doubt my being in the way of my duty at present, and am owned by the Master therein, and also by his servants. My dear love is ardent toward thee and the dear babes. May Israel's Shepherd be with

and watch over you. We expect soon to go northward, to Cloverick, and the new countries, having been at all the meetings in Oblong and Nine-Partners, but one, and that I must hasten to in a few minutes, and then, two Monthly Meetings, and so away from these parts. Farewell, saith thy constantly affectionate husband,

JOB SCOTT.

To his Wife.

East-Hoosack, 8th month 29th, 1784.

Dear wife,

I am at present in good health, and have been so, except a few days, since I left thee. I have written thee twice, but have not heard a word from home till yesterday, by father Anthony, who came into meeting very unexpectedly. He was, till after meeting as a messenger of death to my poor mind; for I could not conceive what drew him here, unless to bring the sorrowful news of death, or sickness nigh unto death. Imagination soon strongly fixed on thee, and Oh! how I felt! I could scarcely keep my seat through the meeting, and though I strove to put such fears away, they would immediately return with piercing grief, as a reality. I made out to sit through the meeting, I hope with a degree of decency, but not without the loss of some tears. Oh! I hope it was a profitable season. It taught me to feel the place thou had in my heart, and to strive to give up all. Before I rose from my seat, father told me you were all well lately. And now, if thou canst feel the joy I felt, I believe it will enable thee to bear my absence a little longer, with patience, which I dearly beseech thee to strive for. I often remember thee with sincere desires for thy preservation; and also for thy growth in the truth. May the Heavenly Father watch over thee and all thine, by day and by night. My love to all my dear friends. Ups and downs attend me. Heights and depths I witness: the day of adversity being set over against the day of prosperity. I hope I shall still be kept low and humble. Farewell,

farewell, my dear wife, says thy rejoiced husband, whose joy is great that he can yet call thee his own.

JOB SCOTT.

To Joseph Mosher, White Creek.

Gloucester, 27th of 5th month, 1785.

My dear friend, Joseph Mosher,

Thine of the 16th of 1st month came duly to hand, and was truly acceptable, and also refreshing. I have often thought of writing to thee since, and have delayed it principally that I might know the right time, for, truly, my time is not always ready. But this morning, (being our Monthly Meeting day,) I felt willing to try to sketch out some of my feelings, having had to pass through proving seasons of late; wherein, after close exercises, and deep dippings into painful poverty, I have divers times had to see clearly, and even been ready to cry out and say, "his name that sat on him was *death*, and *hell* followed with him." This, my dear friend, may possibly seem strange language, though I am ready to think it may not to thee; for I believe each exercised traveller, who holds on his way, must know something of this within himself, or else I think he will not witness the opening of the seven seals so as to read and understand them in the lines of his own experience. And confirmed I am, they may be, yea, and I think must be, thus witnessed; and though this "*death*," and this "*hell*," seem almost too much to endure at times, yet the enlargement that follows is unspeakably comfortable, when we come to see and feel, that he who leads us through all this for our good, has possession and command of the very "keys of death, and hell;" and not only so, but even of a truth to witness "death, and hell too, to give up their dead." Here opens a field of rejoicing, with glorious prospects, may I not say, visions of light, even in the light of the Lamb, slain from the foundation of the world. But though he surely was, and is slain, in a certain sense, when-

ever the world, or worldly spirit, comes to have a foundation laid in the mind, and to gain foot-hold and dominion there, yet will he live and reign in every soul that bows to his sceptre. For, though in a sense he was dead, yet to such he is known to be alive, and that he lives forevermore; yea, more than that, for because he lives they live also, and that in spite of death and hell, for death cannot hold him, the grave cannot confine him. He will, in rightly devoted souls, burst the bands of death; lead captivity captive, yea, and, blessed be his name, he will give gifts unto men.

I don't know but I may enlarge too far, seeing something at this time attends which makes words very easy to come at; so, hoping thou wilt read me in that love which plentifully flows towards thee, thy wife, children, and many more in your land, I'll turn to a subject which affected my mind when in your western parts, as well as since; that is, so many Friends' children not being members. This I mourned about, and did believe it might in some degree be remedied, were Friends rightly engaged to request the care of Friends for their children: and why parents who desire to bring up their children in the way they should go, can choose to omit it, is hard for me to conceive. For though I know, the care of mere men, the simple sitting in meetings for discipline, &c., cannot convert the soul, yet the care, advice, and oversight of real men of God, the advantage of sitting in our meetings of church discipline, where Truth's baptizing influence often attends in a very instructive and preserving manner, are such valuable blessings and privileges, that I would not for all earth's treasures and enjoyments, that my dear little babes were deprived of them. I thought some well-minded Friends had let in a fear of disadvantage rather than advantage, in their children's being members. Oh! this, I am confirmed, is a mistaken apprehension, a very delusion; and that which, even in the minds of goodly Friends, is almost ready to persuade them, that a time will come, when there will be no more birth-right members, (as this spirit is ready to call them,) and that *that* will be a better time. I greatly fear this is the very voice of the stranger whom the sheep ought not to hearken to. And if ever this language gathers the children, and those that

suck the breast, to the true fold, I am willing to be looked upon as one deceived. Nay, verily; it will scatter, if I have any true sight about it at this time. "Suffer little children, and forbid them not;" bring them up "in the nurture and admonition of the Lord." Now this nurture, which means nourishment, nursing, and instruction, is often administered in meetings of business, where the living members are, at times, engaged in caution, counsel, and the admonition of the Lord. Indeed, as often as our meetings for worship or discipline are as they ought to be, so often Christ is there in the midst of us. Oh! suffer, suffer the children to come there unto him, and forbid them not. Why will parents eat their morsel alone, while the sea-monster draws forth the breast, and gives suck to her young! So long as our children behave well, they ought to be allowed to have a right to partake with us in the favours bestowed on our religious assembling together in a way of church care; and to suppose there is nothing in those meetings, nor in the care and advice which Friends bestow on their members, that tends to instruct, strengthen, encourage, and preserve a tender youth, would be a reflection highly reproachful and shameful to our poor society; and if it were true, surely to exclude the tender offspring, would not be the way to mend the matter, but would rather tend to increase the abomination of desolation among us. But this is not yet the case, as poor as our meetings are. For, though our shortness may be great, and through our fault, the meetings may sometimes be unhappily tinctured with something discouraging, yet through his loving kindness who still favours his people, there are times when *that* attends, and reigns in dominion in these meetings, through which even men are enabled to baptize with the holy ghost. Oh! the meetings!—the brokenness, contrition, and fervency of devotion which attend these blessed seasons! And Oh! what pity that one of the dear well-disposed youth of our offspring should be deprived of such opportunities. My soul, and all that is in me, is moved with gratitude and thanksgiving to the great Author of my existence and of every favour, that my little lambs are at present in a way to enjoy, as far and as fast as they are capable, these great privileges.

In much love, I remain, dear friend, a constant well-wisher to thee and thine, and to the prosperity of Zion's cause.

JOB SCOTT.

To his Wife.

Westbury, (Long Island,) 7th month 28th, 1786.

Dearly beloved,

That endeared affection which renders parting hard, engages my pen thus early to endeavour a small supply of that satisfaction to thy mind, (and indeed my own too,) which each other's company, in a far greater degree, affords. And at the same time that I own it to be not a little unpleasant to my own natural inclinations to be thus separated from the dearest object of my affections here below, I could wish to encourage thee to bear my absence with that fortitude, patience, and resignation, which becomes the importance of the occasion; for had not a travailing engagement for the good of souls, and the enlargement of the embondaged, suffering seed, called me away, I had not left thee alone to struggle with the cares of our little flock; but, as my engagements abroad, throw a double engagement on thee at home, do, dear heart, endeavour to acquit thyself worthily in the diligent watching over, and guarding of those little ones, which our gracious Creator has given us, not only as pledges of his love, but also as a field for labour and cultivation. Be it thy often concern, to seek to him for ability to perform the arduous task. And in order to lend a little hand of help, I desire thee to tell them, that their father thinks much of them, though about two hundred miles from them. Tell them, he wants them to be good little children, and to love one another. Not to quarrel. Not to lie; nor use any bad words: but to do as their mother bids them; read their books, and keep out of all mischief; that when their poor father comes home again, he may rejoice in his dear little babes, and in their good behaviour. O my dear wife! my heart yearns towards thee and them, with all the wishes

of the husband and the father. May the Lord my God, supply the place of both, till I "*come again rejoicing;*" and, if it be his holy will, "*bringing sheaves of solid joy with me.*" My dear love is to my poor old father; to Phebe; to Benedict, and all his family; Daniel Aldrich; Jaazaniah; Elisha Thornton; William Bassett, James Smith, Israel Sabin, and their families; with all my dear friends. And if my dear sister Remember is with thee, or comes to thee, my endeared remembrance extends affectionately to her. May her mind be set on things above, and not on things uncertain and unsubstantial. The same is my wish for our sister Ruth, and all our brothers and sisters. If she is with thee, let her know that though Remember was sent for, yet she is not without a share of my affectionate remembrance and good wishes. As occasion offers, convey my mention of love to sister Lapham, her husband, and children.

We got on to Long Island, on second-day, late at night, and pressed hard for Friends, fifty miles the first day, on the Island; next day, got amongst brethren; and without knowing of the Quarterly Meeting, laid out so that we got to Westbury meeting the very day the Quarterly Meeting was held there. I may find time to write again from New York, after attending a number of Meetings on this Island; so rest for the present, thy truly loving husband,

JOB SCOTT.

To his Wife.

New York, 5th of 8th month, 1786.

Dear wife,

We have now attended all the meetings belonging to this Quarter, and expect to go very soon for Rahway, in Jersey. The few first meetings, were times of much lowness. The third, that is, at Oyster Bay, was the very depth and extremity of sufferings. My distress, I thought, was like a person almost starving to death for want of nourishment. Considerably more than two hours, my bands were in silence, like the confinement of the

grave, to one in whom life is still struggling. I thought many hearts present were hard. But at length the bands seemed in degree to burst asunder, and through a hard, hammering exercise, a little relief was obtained. Since which, more openness has been felt; and as the place of dependance has not been forgotten, some very comfortable degrees of heavenly light have shone around us. May thou, dearly beloved, participate therein at home, with the stuff, and in the cares of the children and family; for such were to divide the spoil with them that went to war, formerly; and it may be so yet, through a right watchfulness. And that this watch may ever be ours, and that therein the Lord of hosts may watch over us, preserve and keep us, is the fervent desire of thy fervently loving husband,

JOB SCOTT.

To Remember Anthony, Providence.

New York, 8th month 5th, 1786.

Dear sister,

An unworthy brother, feeling desirous of thy welfare, is willing to convey a small token of affectionate remembrance and good-will, wishing the one thing needful may so engage thy attention, that other things may not have an undue place in thy heart. One day, yea, one hour of divine favour, is better than all earthly joy. Thy poor brother knows what he says, by a degree of living experience; and among other things has seen in this part of the world, some who have foolishly and fondly stepped out of society, and thereby put themselves, and their dear little children, out of the way of some precious enjoyments, which are witnessed in the times of Zion's solemnities, by the youth and aged, and even by the children. Thou, dear sister, hast had thy spirit tendered at some such opportunities; part with all else rather than part with such precious privileges. Mourning has attended me on account of some who have too easily sold their birth-right. Now, when they did so, they were, with Esau, faint, faint as to religious engagement; but how long can

a mess of pottage, purchased at so dear a rate, be supposed to afford a supply of food and true satisfaction? O, my dearly beloved! stumble not at the weakness of any one, but press forward; choose the Lord for thy portion, the God of Jacob for the lot of thy inheritance; then will thy bread be sure, and thy water fail not; thy joy will be like the rivers, and thy consolation like the flowing of the sea. That this may be thy happy choice and blessed experience, is the hearty desire of thy truly loving brother,

JOB SCOTT.

Remember thy dear sister, and the dear lambs I left in her bosom; be with them, I desire thee, as much as convenient. My love to father, mother, brothers, and sisters. A line from thee would be acceptable.

To his Wife.

Shrewsbury, East Jersey, 8th month 11th, 1786.

Dear love,

This is my third letter, the first from Westbury, second from New York last seventh-day. It does me some good, or gives some consolation, to find so frequent opportunities to send thee a token of heart-felt remembrance: but much must not now be expected; for my chin has been just above water, much of the time since my last. Oh! who would wish to go on such an errand, that knows the tribulated path thereof, if he might be excused? However, joy cometh in the morning: therefore, I wish patience to have its perfect work in me; and may it in thee too, dearly beloved.

My endeared love is first and foremost to the dear partner of my lot in life, and to the dear babes I left under her watchful care. Tell them, be good children;—their father says, he wants them to be good children. My love is also to my dear father; to Phebe; Benedict, his wife, and family; with all my dear friends about you. May none of them grow so fearful of that little

innocent word, *zeal*, as to let *ease* crawl on upon them. The want of the one and the plenty of the other in this land, makes many a heart-aching moment, to poor passing pilgrims among them. I am more and more in love with *true zeal:* and a Quaker must famish without it. Dead formality and love of earth, have almost ruined our poor society. Oh! that we might mount upwards! and, Oh! that a diligent waiting for strength from above, to perform every duty, may be witnessed by all my dear friends at Uxbridge, who have yet a little zeal remaining. And may it be especially the care of the mother, in regard to the children, and of her bodily-absent, though in heart *often present*, and feelingly affectionate husband,

JOB SCOTT.

My dear love to Remember, if with thee.

To his Wife.

Burlington, 8th month 27th, 1786.

My beloved,

I am now at Burlington, West Jersey, not many miles from Philadelphia, but don't expect to go into that great city, before Yearly Meeting. I am in good bodily health, and have been so, except some trifling complaints of the head, &c. This is my fourth letter to thee. Joseph is pretty well; has had three letters from his friends at Newport. I have had not even *one* from any of mine.

My wadings have been much in the deeps of exercise and want; yet, through favour, have had divers blessed and comfortable meetings. After one of which, and that eminently favourable to my poor exercised mind, an ancient Friend, almost worn out with age, to wit, Joshua Thompson, who was with Joseph Oxley at the first Yearly Meeting at Newport that I ever attended, came to me with tears, and after very affectionately shaking hands, asked if I had a wife; and finding I had, he said, "I think I can truly say, the love of my heart is with those who are freely given up, to come up to the help of the Lord; and it is

not only to them, but also to their dear companions, who freely give them up. And though thine is a stranger to me, yet my dear love is to her." This was in great tenderness and sensibility. Thus, my dearest, are the hearts of strangers made to sympathize with thee, unknown, and at a distance. I hope patience may be richly thy portion; and diligent perseverance thy employment. And though the small-pox is considerably in the city, I trust to see thy face again with joy and gladness; but cannot say much about the time at present. I should greatly rejoice to hear of thy welfare, not having heard a word since I left thee. Do tell Benedict, Jaazaniah, and Elisha, that I should take it very kind, if they would now and then send a few lines to father Anthony, to forward to me, informing of thy state, as to health, resignation, and accommodation; with the state of our dear babes, father, &c. with that of their own families, and what else they have to impart. And do, dear heart, try to let me have the satisfaction of a line from thy own pen. I much desire this favour.

I have lately had a very heart-tendering time, in thy being brought closely into my very affectionate contemplation, in such a manner as rendered me almost unconversable, for a little time; though not with grief, but far the contrary. Ardent were my wishes, that the guardian angel of the divine presence, might surround, watch over, and preserve thee.

May Heaven's blest influence on thy heart be shed,
May angels waft sweet odours o'er thy bed!
With angels' food, my dear, mayst thou be fed,
And by the Truth, in truth's pure paths be led.

May truth's increase, so prosper in thy soul,
As that its growth may lead from goal to goal:
From state to state, progressive, mayst thou tread,
And more than gold 'twill crown thy husband's head.

My love is affectionately to the dear children, their grandfather; Phebe; the rest of my dear friends, and above all, dearly

beloved, to her unto whom I subscribe myself an affectionate husband and well-wisher in the Lord,

JOB SCOTT.

To his Wife.

Philadelphia, 9th month 30th, 1786.

Dear wife,

Thine of 8th month 27th I have, affording satisfaction; but still wish one in thy own hand-writing, and the dictates of thy own heart only. When I write thee, thou hast my heart, my *own* heart, and I want *thine*, in thy letters, not another's, nor any part of another's, except simply as it may be conveyed by thee in a line of remembrance, which is very acceptable from all my dear friends: or, as they find freedom to write, in their own name; in which way an epistle from the dear sister who, I suppose, wrote thine, would be quite as welcome, as to have the language of her heart in thy letters.

Dear Joseph Mitchell, my beloved companion, after three weeks illness, (the latter part had a heavy fever,) departed this life, and left me as yet destitute of a partner. Many dear Friends affectionately sympathize with me in this trying dispensation. His burial was attended by divers solid Friends, and a large number of people, at Buckingham, about thirty miles hence, the day before yesterday; when divers living testimonies were borne to the efficacy of truth, and the exemplary life of the deceased. It was a blessed, good meeting; and I have abundant satisfaction, that he came from home in the Lord's light, and in the Lord's time too; and that he that called him forth was with him; nor do I at all doubt his having obtained a mansion in the regions of eternal blessedness. Mourning, mingled with joy, is my present portion in this proving situation.

Great have been my own painful conflicts and exercises of spirit, separate from dear Joseph's case; but I find it livingly true, that as my tribulations in Christ abound, my consolations

much more abound; for wonderful, yea, wonderful has been the Lord's kindness, and almost transporting his assisting hand and counsel to my poor soul, at times, in this land, perhaps beyond all I ever knew before; but trials I expect still deeply to taste of.

I came to this large city with no other expectation than to suffer almost continually and distressingly during my stay here; but it has been a good open time to my poor spirit, and way has been made for my little communications, even in the hearts of the faithful and experienced here, to my great humiliation before the Lord, who fights our battles for us. This has been much the weightiest meeting I ever attended, especially the select meetings, where also my way has been unexpectedly open, and the brethren feel with me. Oh! I have seen that the Lord can do more for us, as we abide in the silence of all flesh, in one hour, than all our wit, wisdom, and contrivance, can do in many years. The awfulness, the solemnity, and reverent abased waiting before the Lord, in these highly favoured meetings, bows my soul in grateful admiration of that glory, that so often, and so abundantly and overshadowingly, filled the Lord's house on these precious and important occasions. Ah me! may I ever humbly retain a sense of it, proportionate to the gracious condescension of an all-powerful God, to poor, unworthy, and, as to him, unprofitable servants. I expect the day of adversity will soon be set over against this precious day of prosperity. But as the prosperous day is, and has been, far more in a humble, silent feeling of divine fulness and sufficiency, than in words, even in that which in great degree swallows up and supersedes many words, I have some hope of escaping without such deep returns of painful strippings as have sometimes followed the most open and freely flowing verbal communications. However, the way has been pretty open in that sense too; but as it has been thankfully felt, that a very few words, in right authority, do much more than a multiplicity out of it, the business of these meetings has been conducted with the fewest words, and yet with far the most life, of any I ever attended.

I have not time now for a circumstantial account of dear Joseph's illness and end, but trusting beyond hesitation that all is

well with him, I draw towards a close; wishing thy comfort and encouragement in my absence, and thy advancement in that precious truth, in comparison of which all other things are trifling. My endeared love is feelingly towards thee, and to our dear babes. Tell them, be good little children. Their father greatly desires it. My dear love to father, Phebe, Remember; all father Anthony's family; Daniel Aldrich, with all my dear friends. Tell E. Thornton and J. Barrett, I much intended writing to them, but abundant prevention hinders at present; therefore let them peruse this letter as if directed to them, and may they remember me with a line, which I much desire, for I feel them near my heart, and have done, in my pilgrimage through this land.

As to outward things, I must recommend thee to Heaven, and my dear friend Benedict, and other kind friends occasionally. Let brotherly love and sweetness continue among you.

Time of return very uncertain. In fulness of affection, I am thy truly loving husband, who wishes to return to the enjoyment of domestic satisfaction, in the company of thee and thine, who are mine, as soon as permitted.

JOB SCOTT.

To his Wife.

Philadelphia, 10th month 9th, 1786.

My beloved,

I am yet in this great city; here I have been held, scarce knowing for what, but could find no way out.

I have a few meetings, now given out, a little way in the country, and expect to go out to-morrow to the first, but have yet found no companion to join me for more than a few days. Edward Hallock and Tidiman Hull are here, and intend to be with me a little time, after which I hope for suitable company, as I cannot see the way homeward yet: so must desire thee to labour for resignation, without promising the [illegible] see me. My heart is often with thee, my [illegible]

large field, and the bulk of the meetings in Pennsylvania are so nearly situated, (as my map shows,) as I seemed to view them, when at home, in my own mind, that it greatly confirms my prospects; but what I have felt at times has much more confirmed them. Suffering and rejoicing have both much abounded, and a good degree of evenness, (for me,) has been preserved under both, although the misery has sometimes been as much as could well be borne. But all is amply made up at seasons, blessed be our Helper.

I often wish thy lonesome hours may be sweetened by the incomes of that presence which lifts my poor soul over one trial after another, beyond my own expectation. I even marvel at myself, how I bear up under the trying dispensation, in the removal of dear Joseph, as well as I do. I have thought thy great fears that I might not return, might have some reference to his allotment, rather than mine. However, though I still hope to see thy face again, it may be otherwise. I have been much about this city, and into many houses, but am yet hearty; the small-pox not much in town, though some.

Do, my dear, exhort, command, and restrain our dear babes, as need may be. My spirit mourns in secret over the almost unbounded deviations which prevail here among many, who scarce wear any part of our mark; and I see it to be much owing to parents missing an early restraint and control. Alas! many have thus gone from the right way, till the slain of the daughter of my people, are a great number. It makes me wish ardently that my own, and my dear New England Friends' children, may be early and constantly subjected, lest little else be left, ere long, but the name of plainness and moderation among us.

Outward affairs, I commit to thee and Benedict; to whom is my endeared love, as also to his wife, mother, and children; and to all my dear friends, as thou sees them. I often feel many of them near me, with wishes for good. I much wish a line from thy own hand, and own heart; and tell my friends not to forget that a line at times is refreshing.

l great risings of affection towards thee, in which I must
, and remain, as ever, thy loving husband, and sympa-

thising, unshaken friend, wishing thy advancement in the precious, ever-blessed truth.

JOB SCOTT.

To his Wife.

Bristol, 18 miles from Philadelphia, 10th month 16th, 1786.

Dear wife,

I wrote thee twice from Philadelphia, since which I have attended meetings every day, till to-day; and have been shut up in suffering silence in all of them, except a short sentence or two, (without much satisfaction,) just at the close of one meeting. A number of the last, I did not appoint, my way being quite shut up, but had freedom to attend them as they came in course, or were appointed by others. This day I have quite laid by; every door and gate being quite barred up, for several days, if not locked and bolted. It has been a most trying dispensation. Gladly would I have seen the way home; but that was covered as with Egyptian darkness. Patience and hope have been almost my only comfort. I have just now, at night, seen a little light spring up, as out of darkness; and a way seems open to go forward to a little number of meetings. I have lately had the very sympathising company of James Thornton, and divers other kind Friends. I lodged a few nights past at James's, and found him a nursing father indeed.

Up and down, my dear heart, is still my way, as heretofore; but I bear it rather more quietly; and in my downs, I hope for a joyful uplifting by and by; and when *up*, I remember what's likely soon to come, and so am kept lowly, or in a good degree of evenness. No doubt all will work for good. My dear love to all my dear friends. Tell my dear babes, I don't know when I shall see them, but want them to be good, and to obey their mother. Give my kind love to father, &c. In endeared affection, I am thy truly loving husband, in that which many waters cannot quench.

JOB SCOTT.

To his Wife.

Philadelphia, 11th month 2d, 1786.

My dearest,

I this day came again to this place, in order to attend the Quarterly Meeting; the select begins on seventh-day. I have been in the country to a considerable number of meetings, and the last three days before this, was at three Monthly Meetings. The eleven first meetings I was at, after I left this city, I was shut up in profound silence, except a very few words at the close of the first. Trying was this dispensation; but in it I learned much patience. I thought I knew before what it was to suffer, and want; and also something of true patience: but I find we have much to learn, even after we think we have learned much. "Day unto day uttereth speech, and night unto night showeth knowledge." I think I have seen the Lord's hand in the deeps, under this exercise; and in the event, in some respects, more than ever; and am beyond all doubt confirmed, that he hath his way in the whirlwind, as well as in the cloud and thick darkness. "Ye have heard of the patience of Job, and have seen the *end* of the Lord." This language is made very familiar; for indeed, he hath an *end*, and an important *end* too, in all these provings. I now know, that when he shuts none can open. I read it, and believed it, and, in good degree, felt and experienced it before; but now I know it in the deeps, in a manner past all human penetration, or natural apprehension; and what is more than all that, I rejoice in it too; yea, I greatly rejoice that it is so, and that I have thus exercisingly found it so. For, by thus fully learning this part of the lesson, I have been led feelingly, and to my great admiration, to dip far deeper than ever, into a clear experience of the other part, that "when he opens none can shut." And, blessed be his holy name, after I gave all up, and, not daring to shrink back, concluded to go on, and be a fool, a spectacle, and a sign, in dumbness and silence, or whatever he pleased, I felt the word of his power, and the eternal influence of his divine life to arise in my soul, in majesty and mighty dominion: and in the fresh openings of the

vision of light, my trumpet was prepared to sound; and the openings being indisputably clear, great was my confirmation; yea, and consolation also; for it was like a resurrection from the dead. And indeed, a good, honest old woman said to me after meeting, "I am glad I was at thy resurrection to-day."

Many, my dear love, were the kind Friends that sympathised with me in my baptism into death: and how could they but rejoice with me in the aboundings of that which was evidently felt to be "the resurrection and the life?" My way has been opened, and good ability given, in every meeting since, save one.

And now I feel much more like suffering in this city, than I did any time whilst here before. I *then* very clearly *saw* the great deviations; but *now* I not only *see* but *feel* them too. I was *then* commanded not to judge after the sight of the eye, nor reprove after the hearing of the ear; so I felt in good degree quiet and easy: but I *now* feel burdened to the life; and what I may find to do, or whether any thing, I know not: on the Lord alone, is my reliance. May his help be so waited for, as to be witnessed, preserving in the patience and quiet, and in silence or otherwise, as his will may be; for I wish to have none of my own.

After this Quarterly Meeting come several more, which I think of attending; so that I expect to be here but a few days, and away again. I don't hear much of the small-pox in the city at this time. When here before, I rambled almost all over it, and got many new, and some choice acquaintance.

I can see nothing like home yet; not even in the deepest dippings; for though ardency of affection would make me rejoice to be able to say as G. Dillwyn, in a letter to a friend this way, said respecting himself as to Ireland, that "the spirit of the Lord had sealed his discharge;" yet, my beloved, when I look home, the road is covered with a gloom of thick darkness, from end to end. May my God, and thy God, give thee faith and patience to endure my absence, and every trial, like a woman, with fortitude and resignation. My endeared love salutes thee, and the dear babes I left in thy bosom. To the Lord I commit and commend thee; and to him and to thee, I commit them. Pray watch over them; tutor and restrain them in his fear, and in his counsel: and though I can give little encouragement of a sudden

return, I wish thee not to think I shall be held here, as David Sands in the east. I expect no such detention; but wish so to clear my mind in this land, as that I may enjoy my family and friends, when I return, and not suffer a number of month's torment, like a dear friend of mine tells me he did, after his return from New England. I wish, ardently wish, to be with thee once more; but believe, beyond all hesitation, were I now to come to thee, in the strength of that feeling affection which abounds towards thee, I should have little, or no satisfaction in thy company.

I heed very little, any man's pointings out for me; some would hold me longer in one place; others would be willing I went to this or that place. But I mind my own business; for I find they are, in this respect, mostly, if not all, physicians of no value; and I have but one to look to, to open and show me my way, and him I find all-sufficient on every occasion, and in every trial. Oh! may thy acquaintance with him, and reliance on him, be more and more increased, as indeed, mine has been, in my pilgrimage through this land.

I almost fear my dear friend Benedict's patience will be pinched, but wish it may not fail. My love is affectionately to him, and all his; wishing his care continued over my family and affairs.

My love to father, Phebe, sister and brother Lapham, their children; father and mother Anthony; brothers and sisters all, and all my dear friends. A line from them I much desire, and above all, from thee, my beloved; do try to favour me in this respect, for I am now, as ever, but now especially, thy feelingly affectionate husband,

JOB SCOTT.

To his Wife.

Kennet, in Pennsylvania, 1st of 12th month, 1786.

Dear wife,

About eight days past, I received thy very acceptable letter of the 28th of 10th month, with one from J. Smith of the same

date, and one from thy father of the 1st of 11th month, all truly acceptable. Thy expression of *sympathy* with me in my trial in the removal of dear Joseph, has a sweetness in it, unknown to such as merely compliment each other with unmeaning expressions, and know not that union of souls which adds true satisfaction to the one, in every *feeling sympathetic sentence* of the other; especially, when far separated, and under great tribulation; which has mostly been my case, since Yearly Meeting. I rejoice in thy *patience*, and have been obliged to exercise much of that necessary disposition myself; else I know not that I could have endured. If the *spoil* has, I hope the *toil* has *not, been divided* between me and thee; for I wish thee happier, than in my absence to share my sorrows, unless it might add to thy improvement. What will come next, is beyond my short-sighted ken: for I thought my eleven days captivity, mentioned in a former letter, was near the utmost I had to expect. But, alas! I was not many days liberated from that, till I was plunged again, so as not to be able to open my mouth, in a meeting for worship, from the 9th of 11th month till yesterday the 30th, being quite shut up in fifteen public meetings, and divers meetings for church affairs. I suppose I am a wonder to many. But my tongue clave to the roof of my mouth. I could no more utter words with *peace*, in these meetings, than I can at other times keep silence with peace. Dear John Storer, William Jackson, Samuel Hopkins, and divers others, have manifested deep sympathy with me, in this trying season. A number of the last days, I have felt no more clear sense of divine good, than if I had never known good in my life; saw no way to move, and dared not move homeward; yet omitted writing, not knowing but I must be obliged to skulk away home in the dark, as a defeated soldier that flees before his enemy. But as I endeavoured to keep the word of patience, after all seemed to be gone, and not a spark remaining, to my perception, from which life could ever be again renewed,—blessed be the helper of the helpless, light sprang up again out of seeming total obscurity; and when I was raised upon my feet, (which was at a meeting I had been twice at before,) I had very hard work to keep from running headlong. It was like

the rushing of a mighty torrent of water, like a flood that seemed as if it would sweep myself and all away in it.

This day I have been at no meeting. I hope if my way continues open, my exercise may not be so much in the flood-like pressing forward, but more in the gentleness; though I cannot be sorry I have had the experience of yesterday's irresistible *breaking forth of waters:* for I very often have to say, after varied exercises, "Day unto day uttereth speech," &c. And after all, I never expect to get to heaven, till all that is in me dies, that cannot bear the Lord's chastising hand, without a murmur, or even an unsubjected rising motion of heart, contrary to a full renunciation of my own will and entire submission to his. Therefore may his hand not spare, nor his eye pity, till all that is in me bows, and remains wholly bowed, to endure with perfect patience, his whole good pleasure concerning me. And, my best beloved here below, my second self, may this too, be thy blessed experience. I often wish to enjoy thee when we meet again, as one whose advancement in the divine life, has added a sweetness and endearment, surpassing the love of our first espousals. Oh! may thy progress in that of getting rid of weakness and infirmity outstrip *mine:* not as having more need, but because I so sensibly feel mine surrounding me, in the midst of all my probations, that I can but wish to be far outdone by her whose welfare is as interesting to me, nearly if not altogether as my own. But may thy refinement not cost thee such pangs as I find necessary to pass through.

I expect if I go on William Jackson will go with me, and no man in Pennsylvania could please me better. He knows the path of my feet, has drunk a cup like mine, and known the sword that never fails. Tell my dear children, their poor father's desire is, that they may be good children, and obey their mother, or he shall be sorry for them when he comes home. And Oh! my dear love, do watch over and restrain them.

I can't see the way home very soon. I often fear it will fall so hard on my dear friend Benedict, in the care of you I left behind, that for his sake, as well as yours and my own, I could beg to be released, but must submit. I once more presume to

desire his care extended over you, in such way, as He who I trust cares for you, may open. My heart is full on this occasion, but I must close.

Thy heart affected husband,

JOB SCOTT.

My dear,

I am now at Birmingham, the 5th of 12th month. The day after I wrote the foregoing long letter, was a most glorious day.

Truth reigned triumphant over all.
My soul, set free, rejoiced, and worshipped Him
That ever lives. But all's shut up again,
And deep distress last night possessed my soul.
Oh! that I might return to thee, dear love,
And leave my wo. But wo on wo would then
Be mine, should I desert my post and flee.
For this is death by law; and more than death—
'Tis inward hell; and part too, would, I fear,
Be thine, should I return unlicens'd home.
I mean, thou'd have to sympathise in wo,
And be the partner of a wretch forlorn.
What shall I do? Distress awaits me here;
And horror threatens each attempt to fly.
I must submit. No other way I find.
My will must bow. My portion I must take,
Altho' the cup be gall. And if I right
Endure refining fire, I trust I yet
Shall reign, and triumph over all. Amen.
Dear heart, farewell. May God's eternal love,
His everlasting presence comfort thee,
And keep thee safely till my safe return.
So prays the soul that loves thee, and is thine,

JOB SCOTT.

To Daniel Anthony, and others.

Birmingham, Penn. 12th month 4th, 1786.

Dear father and mother,

My love salutes you, with all the children. I received thy letter of 1st of 11th month, with one from my dear wife, and one from James Smith; all truly acceptable.

I see no way home yet, though I go on very heavily; perhaps they never had such a visiter here before.

I am now in the heart of the very spot where my mind centred ere I left home: in one of the thickest settlements of "Friends" in all Pennsylvania; though I then knew not that a single Friend lived any where here; but I find I had a very clear sight of Friends who compose two Quarterly Meetings. I felt deep and heavy exercise for myself in this place before I left my outward habitation; but alas! one half was not told me.

After eleven silent, suffering meetings in another Quarter, I had a few very open good seasons; then came into this part of the country, and have been at their two Quarterly Meetings; four of their Monthly; several Preparative, and many particular meetings; and I was twenty days unable to open my mouth in any meeting for public worship, though in that time I was at fifteen, and at several select, &c., in all which almost wholly silent, my tongue cleaving, as it were, to the roof of my mouth. Since that I have had two blessed meetings; high days, not to be forgotten; but all is shut up again, for how long God only knows. Oh! how often do I look towards home, but all is dark and gloomy. I dare not desert my post, for it is death by the law; and indeed it is death here to abide.

I am, and have mostly been, since Yearly Meeting, tried as to a hair's breadth; no human help is able to direct, support, or deliver. Dear William Jackson is my sympathizing companion, a workman indeed; I love him much. If my way opens, and I go on, I expect much of his company. No man in Pennsylvania stands before him in my list; I am an infant to him; I wonder how he can give up to join me, but it must be through deep sympathy with my exercised soul. Dear John Storer,

and many other Friends likewise, have very near sympathy, and speak comfortably: but vain is the help of all mankind; my distress is incurable by all their art. I am a sign and wonder to many; but I pray for patience, and at times can believe I shall yet come through and over all rejoicing; and then, anon, faith almost fails.

So far as my depressed state allows, my love is to all my dear friends in your parts. I have not had a line from one of them though I long ago wrote Moses, and could gladly read a note from him, and as much so from divers others; but they know not the path of my feet; they feel not my exercise, nor dream of my probations I suppose, and if they knew the whole, and wrote me day by day, 'twould not avail, unless to show their love, and for a moment please a friend; but could not heal the wound. Yet let them not withhold, nor thee: for sweet is the remembrance of a friend. But I must close; relying only on that arm of strength which ever was the good man's shield, and is: and though not seen, is near, and will, no doubt, in time that's best, itself make bare. Till then, let faith and resignation e'er be mine, lest floods of doubt and darkness overwhelm.

But what am I about! Adieu. I rest thy truly loving, (in degree,) if not at this dull time, thy feelingly affectionate and ardent son,

JOB SCOTT.

To his Wife.

Philadelphia, 12th month 12th, 1786.

My dear,

I wrote thee lately from the country, I think Birmingham. I came this evening to the city, for my way quite closed up in the country. I have not opened my mouth in public since my said letter. The Lord only is fully knowing to the depth of my trials: but, blessed be his holy name, he has not forsaken me. I this day, among a handful of Friends in the country, was very unexpectedly mounted on the King's horse, triumphing over

all doubt, distress, and opposition. For the Lord's trumpet was given me to sound. I hope the sound was certain. When I turned back toward the city, I meant to come home to thee, my dearest, unless more light appeared. But I cannot see home, any otherwise than under a dark cloud; and I cannot feel my work in the country here to be by any means completed; yet I must leave it undone, unless the Lord's holy presence goes with me; for, alas! I can do nothing. So I think to wait a few days to see which way the *wind will blow;* for it bloweth where it listeth. And though I yet see no way for much further service, I dare not allow thee to hope to see my face very suddenly. The Lord only knows the end of all my exercises. I beg for patience, and wait his directions.

I received a very acceptable letter from my dear friend Benedict, and another from Elisha Thornton. They came not to my hands till this evening, and I do most heartily acknowledge their kindness. May they not forget me, and may none of my dear friends forget me in the time of deep tribulation. Tell those who have kindly written to me, they are not sensible of the satisfaction it affords in some trying seasons; but they must not expect I can often write to them. I am often too low to undertake it; therefore let them peruse those I write thee, and take a share with thee in my affectionate remembrance, for I love them, and many other Friends among you, dearly. Give my endeared love to all that love the Lord among my acquaintance. Dear William Jackson is yet my tenderly kind companion; he and some others think I shall scarcely get cleared out for home till next spring or summer. He staid when in our land much longer than he expected; so no wonder he thinks I must. I endeavour to mind the Master, and not man, and shall come home as soon as ever I see the light shine clearly on New England, and a way cast up to walk in thitherward. But do, dear heart, abide in patience. I long at times to be with thee; but must give up all for peace sake, and to be with the Lord. And Oh! I pray his holy presence may be with thee, and more than supply my place. If my absence is thy chief trial, thou hast much the easiest time of it. For, much as I wish thy company, I assure thee, thy absence is but one of my small probations,

in comparison. But I must not, I dare not repine. All will be well if a right improvement is kept to. May the everlasting arm support thee. My dear love to my dear babes, to father, Remember, Phebe, all Benedict's family. May the Lord reward his care and kindness, and all who have remembered thee in thy temporary widowhood. Do, my dear, write as often as thou can. Let my dear children be nurtured in the fear of the Lord, who only can bless, and also can blast. Farewell, my dearly beloved, farewell in the Lord. Keep in his counsel; rely on his arm: it is an arm of full sufficiency, in which there is no lack. I rest affectionately, thy faithful, loving husband,

JOB SCOTT.

To Joshua Sharpless, Chester county, Pennsylvania.

Westbury, Long-Island, 1st month 26th, 1787.

My dearly beloved friend, Joshua Sharpless,

I received last evening the sorrowful account of thy great trial, in the removal of thy dear, precious wife: and though I have not the least doubt that thy loss, and our loss, is her eternal gain; yet it did very closely exercise my mind, both in sorrow for the loss (in this life) of my own very dear friend, and in deep sympathy with thee and the dear children. May the everlasting arm be your support, the Shepherd of Israel your unfailing preserver; as he certainly will be, if rightly sought unto, and leaned upon. Now is the time, dear Joshua; now is an especial time, wherein it is greatly necessary, and will be greatly useful and comfortable to thee, and the dear lambs left in thy bosom, to "be still and know that he is God." He has all power in his holy hand: and "shall not the Judge of all the earth do right?" He surely will; he surely has done right. Oh! let this consideration quiet and stay your minds: and if your minds are staid on God, your souls will be kept in perfect peace: for this is a promise that fails not, but holds good to all that are rightly staid upon him. To mourn, is human;

and, if in moderation, I think is also lawful: but Oh! to submit and from the heart to give up all, and say, "Thy will be done;" this, this is truly christain. May your souls, my dear friends, and my own too, feelingly and fully adopt this language, "Thy will be done." It is the best, yea, the only cure, for many unavoidable afflictions and grievances. I include myself, because my soul has keenly felt the wound; and I could not for some time, consent to believe the mournful relation. She was truly one of my choicest friends. Dear jewel, how I loved her! even more than I was willing she should know. When first I saw her in the select Quarterly Meeting at Concord, (where I fixed on *her*, though a stranger, to be Edith Sharpless,) I felt my soul secretly and fervently knit unto her: and this affectionate regard increased to the last of our acquaintance, and flows forth at this time with unabated ardour, as if on the departure of a very near and dear relation. So that, dear Joshua, I feel nearly for thee: and my dearly beloved children, you dear and tender lambs, I feel also, and that very affectionately, with you and for you; and do with heart-felt fervency "beseech the living God, to hold you in his hand." And may you, dear children, love the Lord with all your hearts, and choose him for your portion, and for the lot of your inheritance. I did dearly love you, my dear little friends, when I was with you: and now I feel a great increase of it; both towards you and your dear father: to whom, may you be ever dutiful and obedient. This will greatly tend to comfort and to cheer his grieved soul, and to bear up his drooping spirits. I hope your conduct will be such, as may make his heart rejoice: yea, I hope he may at this present time rejoice in some of you, if not all. Oh! that he may never have cause to mourn over any of your conduct! And, O dear Joshua! though I wish thy rejoicing to be ultimately in the Lord alone, yet I think thou mayst rejoice in the pledges of his love: and if dear Edith's dear babes, follow on to walk in her footsteps, I think thou mayst in some sense enjoy *her* in the enjoyment of her lovely offspring. I feel a special wish that the two eldest may lead the others on in the ways of virtue and sobriety, and in strict obedience to thee, their afflicted father. Much depends on the conduct of the eldest children in any fami-

ly, and especially where the mother is removed. I know a little by experience; for when I was ten years old, I felt, as I suppose some or all of you feel: for the stroke of death rent from me a most tender and beloved mother, and I, with two sisters, one brother, and our poor disconsolate father, was left to mourn in sadness and sorrow, far beyond what I had ever known before. Indeed I remember it now (in great degree) as if it was yesterday; and I well know that I then verily thought I should feel as great distress while life remained as I felt then. But I was but a child, and was greatly mistaken. I found cause of joy in something else, after she was gone, and gradually became resigned to my lot: so that I can experimentally sympathize with you, dear children, and would not have you be too much cast down. The Lord can make up to you all the loss; yea, and much more, if you love him, and lean upon him. He has done it for me, and, blessed be his holy name, he followed me with visitation after visitation, till he drew me to close in therewith; and then he filled my heart with his goodness, and caused my cup to overflow with his love and divine presence to my unspeakable joy and consolation: that I verily believe her prayers were heard on my account, and the rest of her children; for after my giving up to Truth's requiring, my sisters soon followed my example. I was the eldest; and believe my footsteps were really useful to them, as well as the advice I had often to give them from time to time. My dear little brother died, an innocent lad, at seven years old; and myself and sisters all became, I trust, truly religious, and by request, members of Friends' Society. And I have often thought, we have been as well provided for, both inwardly and outwardly, as if our dear mother had staid with us in this world of troubles. And she has escaped many afflictions by being removed; and went, I doubt not, well prepared to a mansion of unmixed joy; as has, I firmly believe, your dear mother, forever to sing praises to him, who graciously redeemed her precious soul from transgression. It is much to my satisfaction that she was with me at a few meetings. I felt as if I could not be easy without more of her dear company than I had had before; and when we last parted, I told her, I felt much easier to part, and take leave of her, than I ever

could before: but little did I think of what has taken place; though I now believe, my very unusual weight of darkness and distress, with some uncommon thoughts upon death, which I had, one evening, at your house, and in her company, might be laid upon me as a forerunner of what I felt on hearing the heavy news of her death. Indeed, I know not that the like account of any friend in Pennsylvania, would so nearly affect me. But she is gone, I trust to everlasting glory; let us all bless the name of the Lord, and prepare to follow her. Accept, dear Joshua, and all you dear children, my sincere love and affectionate sympathy; for I truly am your sympathetic friend,

JOB SCOTT.

To Joshua Sharpless.

Uxbridge, 14th of 5th month, 1787.

My dear friend,

Thine of the 26th of 3d month I seasonably received, and felt much satisfaction in thy so full account of dear Edith's last days; but more in thy being so well borne up under thy trials in her removal; and what added still more to my joy was the account in regard to the dear children, of the good desires "begotten in most or all of their tender minds, to follow that which makes for peace." May this continue to be the fervent engagement of not only *most* but *all* of them; not only for a short time, but till they go hence to meet with their dear mother, and be seen of men here no more. I loved them dearly and travailed for their advancement in the right way. I felt deeply with them, though absent, in their great affliction; and not a little did I feel for thee. Well, may thou look beyond the unworthy instrument; for he wrote no cunningly devised fable, but what he felt too impressively on his mind, to enjoy satisfaction in the omission of; and doubts not that has been the case with others, whose hearts have been animated, and their bosoms warmed with living flowings of divine good, for communication, in deep sympathy with your exercised souls. Thus gracious and compas-

sionate is he who is at times felt to be the rock of our salvation and our only horn of divine strength. I have not at present that sensible feeling flow, as at some other times; and may I never counterfeit it: for I have found, that adds death to the soul. You must not expect much at this time; only this, I feel, I deeply feel that I love you, and I hope I may say it is "in the Lord." May he preserve you through all trials, temptations, and besetments, to the praise of his own excellent and eternal name, and to your unspeakable consolation and joy. Oh! I feel great need to dwell deep and keep near the living fountain of strength and preservation. Never perhaps was I more entirely stripped of all sense of his presence, than much of the time since I came home; though on getting home I had the unquestionable answer of solid peace; and for some days my peace flowed as a river. My discharge from your land was sealed on my soul with rejoicing that I had been among you, and felt some of your spirits. May I ever abide in that which only can preserve a right sense of those blessed seasons I had in some of your houses, and in some meetings. I suppose my late poverty is all for the best, and wish the dear children not to be discouraged at it; it is a path they must tread, if faithful. The land of God's people is spiritually, as outwardly of old, "a land of hills and vallies." I have ever found it so; ups and downs have attended me through life; and I expect it will continue so, and am fully convinced it is best it should be so. Only let us be careful not to sink too low, nor give out and grow careless: of both these things there is great danger; I feel it so in myself. Oh! may you and I ever watch unto prayer, lest we take our flight, either in the winter of trial and desertion, when the divine beams of the spiritual sun, seem faintly to shine upon us; or in the sabbath of ease, when carelessness is apt to creep in.

My dear love is to many dear friends, as P. S. and her husband; the dear Wistar children; (may they love and serve the Lord, and be sure not to put it off too long;) thy mother and sisters, with such other of my dear friends, as thou finds freedom to mention me to.

Don't forget, dear Joshua, to write; and when thou feels it, don't omit it; then is the time. Thy feeling communication

did my soul good; not so much because thou expressed a lively sense of mine, as because of that precious savour and evidence of divine support, which runs through the whole of it. Dear Edith, I doubt not, rests forever in Abraham's bosom, in the paradise of God. May we so follow on, as to meet her there, and rejoice with her forevermore, is, dear Joshua, the desire of thine and thy dear children's real friend,

JOB SCOTT.

To Joshua Sharpless.

Uxbridge, 25th 7th month, 1788.

Dear Joshua,

I seasonably received thy very acceptable letter of 9th month 30th—87, and can assure thee my long silence is not the fruit of forgetfulness, or want of love, either to thee or thy dear children: nay, verily, you have a place of endeared record on my heart. I love you with unfeigned affection and endearment; and thy account of *your* "*feeling near and dear to each other*," &c. is sweet to my mind. Oh! may the everlasting unslumbering Shepherd of Israel watch over you, sustain, protect, and preserve you, through every trial, temptation, and besetment. O dear children! love the Lord, the God of your exercised father; and who was eminently the God of your dear mother, and serve him with perfect hearts, and willing minds and he will be *your* God also; he will hold you in his holy hand, and fill your souls with good things; and your real joy will be far beyond what a life of unprofitable amusements, company, and conversation ever can afford. Have a very special regard to the judgment and advice of your experienced father: consult him on all occasions of importance: consult him early, and do not go contrary to his advice, even though he advise against your inclinations. I trust he knows better than you do, what will be good for you, and I think he will be as indulgent as truth will allow; and I believe the Lord often blesses children who are obedient to their parents.

And now, dear Joshua, I have not much to say to thee, only be thou strong and very courageous in the Lord, as was said to one of thy name formerly; and I have no doubt the Lord will be with thee, in every trouble; and through all, as thou looks to him, make thee more than conqueror.

My dear love is to all them that love the blessed truth. Mention me to the Wistar children. I have breathings of spirit to the Helper of the helpless, on their accounts. Oh! that they may dedicate their time and talents to the service of the truth. I rest, in heart-felt affection, thy sure friend,

JOB SCOTT.

A Farewell Salutation on leaving Home.

My dear and much beloved wife,
'Tis truth's great cause at heart;
Which I still prize above my life,
That causes us to part.

No worldly glory, wealth, or joy,
Invites me from thy arms:
Mayst thou protect our infant boy,
And all our babes, from harms.

And may that God, who reigns on high,
And calls me from thy smile,
In every danger, still be nigh,
And sweeten every toil.

Oh! may he hold thee in his hand,
And on him stay thy soul;
While I may toil from land to land,
Or on the ocean roll.

Be he thy husband, portion, peace,
  Thy guide, protector, friend;
Thy faith in him, may he increase,
  Thy cause may he befriend.

If I thy face should see no more,
  (Which yet I think I may,)
That hand that wounds to heal, adore,
  Thy will be done, still say.

He knows why he commands me hence,
  And let his will be done;
I trust he'll be thy sure defence,
  And save thee through his son.

His son has died for thy offence,
  For mine, he gave his life;
Then let not all the ties of sense,
  So bind the man and wife

To one another, that his will,
  May not direct their course:
Though love their hearts may ever fill,
  Nor time their souls divorce.

The cords of best affection, draw
  Their thoughts from clime to clime;
No distance can their love destroy,
  No more than length of time.

Yet may they bow to his commands,
  Who knit their hearts in love,
And traverse the most distant lands,
  If ordered from above.

I love thee more than pearls or gold,
  Where'er I go, my dear,
My heart on thee quits not its hold,
  At home, far off, or near.

Yet one I must prefer to all,
  And him I must obey;
When he leads on, attend his call,
  And stop when he says stay.

Oh! give me up, let him dispose
  Of me, and all that's mine;
What's best for us, he fully knows,
  And let *his* will be thine.

And you my little children dear,
  Be good, and love the truth;
Of every sin or fault keep clear,
  Now in your early youth.

Your mother's voice gladly obey,
  To her be ever kind;
Her love, with love again repay,
  Her precepts always mind.

And may the Lord, the God of might,
  Who calls your father hence,
Direct your course and his aright,
  And be our sure defence.

JOB SCOTT.

To his Wife.

New York, 15th of 3d month, 1789.

My best beloved,

My affectionate love salutes thee, in that which I trust neither sea nor land will ever be able to erase from my soul. Oh! how my heart is affected, when I think of thee, and the little flock I left with thee, to watch, and feed, and guide. Oh! how my heart heaves, when I look back at the parting, solemn scene. Never was I from you before, when it was so hard to put aside

the fresh remembrance of the last adieu. My eyes run down with tears, when I view the poor little weeping boy and girls, following their father down to the road, not knowing when they should, if ever, see him again. The dear little helpless innocent too, the one among them all, which must engage thy constant care—by night, by day, thy charge—Oh! how my heart is melted when I think on him! and how my bosom beats, whene'er I think on thee; on thee, my chosen, much beloved and lonely mate.

May Heaven protect thee, while I range from clime to clime. May Heaven protect thee, till we meet again. May Heaven protect not only thee, but thine. Thine now they are, though once I called them mine: mine still they are, as thou thyself art mine: and thine, I feel myself to be, in bonds and ties that distance can't dissolve. Oh! read my tears, whene'er these lines thou reads. Just what I have, I write; just what I feel, I say; for I'm a husband—I'm a parent too. I feel the exquisite connexion—tender tie: I know the source whence sighs proceed, whence bosoms beat!—and tears, in spite of all philosophy's cold prate, will flow.

O my dear love! my partner!—Ah! my friend, canst thou sympathise with me in my views of coming scenes of wo? I look forward in full expectation of many a draught of wormwood, mixed with gall; but must say, as I have read somewhere,

> "Since God, in *mercy*, has decreed this cup,
> Most willingly therefore, I drink it up."

Most willingly indeed: I believe I ought to *feel* so. But, Oh! when I look forward at tribulation upon tribulation, and backward at those I love, and view the partner of my life, combating varied woes, I am ready to say, How can I go on? I do verily expect to go heavily. Many a heart-felt sigh, yea, many a deep fetched groan, will doubtless bear me company. But let me not repine. I dare not desert my post, lest death should be the consequence. And though dark and gloomy is my *forward* view, yet a gleam of light now and then shines sweetly on it; whereas darkness, *total* darkness, covers every backward glance. I must go on. I'm made to bow, and that is all I can say. I feel almost as if I should scarce deserve any wages, should I labour

ever so faithfully; for if I dared to, I think I certainly should turn my back upon the service. I don't believe I am able to give thee much of an idea, how it seems to me. But if ever thou feels thy mind lifted up to him that rules on high, in ardent supplication for thy mate, ask heaven's King to grant him *faith*. Oh! may he hear thy cry! and if to *faith*, he *patience* adds, 'twill do.

I cannot say much about my outward affairs; my heart is too full. I leave all to thee, and thy dear parents. On them rely; but more than all, rely on Heaven. And if I never see thee more, or if I do, the Lord Jehovah hold thee in his hand, preserve thy soul, and make thee know, that all true joy is in submission to his will divine; that he has a right, an undisputed right, to call or send his poor unworthy servants where he will. And none who rightly bow, will dare to question or withstand. Be thou resigned; be he thy stay. Cast on him all thy cares. He'll hear thy sighs; thy wants supply; and in his own due time, I trust he'll bring us face to face again; and cause our souls to leap for joy. Till then *farewell*. My love is warm to all the *five* dear lambs. Tell them, be good, till father comes again, and then they'll be his joy. My love, pray give to him from whom I sprang. May heaven preserve him in declining age. And may an holy smile revive the drooping soul of that dear girl I left with thee—thy sister dear, and mine. And may the rest as one farewell; my love is to them all.

JOB SCOTT.

To his Wife.

Philadelphia, 25th of 3d month, 1789.

Dear wife,

My tender and endeared love salutes thee this morning in a fresh feeling of that affection, which I am renewedly confirmed, neither time nor distance, storms nor tempests, will ever be able to erase from my mind.

Yesterday we visited Samuel Smith and his exercised wife.

Dear Samuel is just cleared out for England. His concern received in my heart, both in this visit and in the select meeting, such a seal and sanction of truth, that no kind of doubt remained. And, O my best beloved here below, how wast thou brought into fresh and heart-tendering remembrance, whilst things were opening in the encouraging line, pertinent as I believed, to his dear bosom companion's tried state and condition; wherein I had to make mention of thee, and the dear babes I have resigned to the care of their heavenly Father, and their affectionate mother. The mention of these things, as they then feelingly revived, was moving to the minds both of dear Samuel and his tried companion; who I hope will give him up with a good degree of cheerfulness.

I much desire to hear how thy mind is supported under thy exercises, in my absence. Do write me as soon as well may be. I have become much more stayed in my mind, than I was. That almost constant overwhelming of excessive affectionate remembrance, is greatly removed: instead whereof, a firm, unshaken, may I not say, holy endearment remaineth. I have all the confirmation I can wish for, that I am in the way of my indispensable duty, and about my Heavenly Father's business; so that with such an evidence, I could freely risk my body on the rolling ocean. The Helper of Israel has been gracious to my soul, and made my cup to overflow beyond all expectation.

We got to Haddonfield Quarterly Meeting in Jersey; the select on fifth, and the more public meeting on sixth day last. Had been much shut up ever since we came from home, and my poor mind very closely tried, under various sensations and considerations, till sixth-day, when light shined above the brightness of the sun, and way opened to admiration. On sixth-day evening, we arrived safely in this city. Our home has been with our very kind friends James Bringhurst and wife. On seventh-day, the general select meeting began, when my way opened into depths of instructive communication, which I almost trembled under the weight of; but got through with abundant satisfaction, in a steady bottom way. First-day, an open time in the morning at Pine-street meeting. Afternoon and evening, contrary to the common course of such as have visited this city, I felt con-

strained to attend at Market street meeting; though there were meetings both at Bank and Pine street, both morning, afternoon, and evening. I was shut up at the great house, both meetings, yet felt still engaged, on second-day after the select meeting, to go once more, to the great house; there being meetings at all three of the places this day also. This third time, silence seemed commanded over the meeting; though much had been said at this place yesterday, by divers, after a solemn silence for a space of time, the way opened, and relief was obtained; which was also eminently so in the select meeting in the morning, though in a way of very close doctrine, greatly unexpected by me, when I parted with thee. But give up I must, though almost with amazement. The commission, I believe, was felt, and inwardly acknowledged by all the real judges in Israel then present. Yesterday, a laborious season at Bank Monthly Meeting; but victory was gained. To-day, Pine street Monthly Meeting comes on, and sixth-day, that at Market street. Seventh-day select meeting at Wilmington, and on first-day, a general Yearly Meeting there—(not business:) our way is not yet clearly opened further than there.

Daniel and I are nearly yoked. He has a little acceptable service, and Friends feel nearly with us. I don't wish a more open door in their hearts, I mean, to receive us; though a more open one to receive that cross that rightly crucifies, would do good to the souls of many. We are well, and Friends generally so. I have seen many of my dear acquaintance, to my comfort; with whom truth prospers. And the solemn, feeling manner, in which church affairs move in meetings, under divine influence, weight, and harmony, makes me mourn afresh over poor New England, my beloved country. Oh! may the only Helper of the helpless, more and more be given way to, and come into his throne and dominion, in all our meetings. He can do more for us in one hour, than we can for ourselves in years or ages.

The boat goes soon. I could write many things, but must hasten. Dear Warner Mifflin's concern for England is doubtless well founded. But though the Monthly and Quarterly Meetings have approved it, the general meeting of ministers and elders think he cannot go orderly, till the Yearly Meeting

points out a way for elders to visit the churches, seeing there is no letter of discipline for it. And his concern being especially to build up Israel in the line of order, Friends think he must go *orderly*. He is very submissive, and his concern feelingly weighty.

My heart flows with love to thee, my dear, the dear children, my dear father, dear father and mother Anthony, our dear, beloved Remember, and all the family; neighbours Ethan, Sayles, and Dexter, and all their families; dear Abigail Dexter in particular; cousin Robert and Mercy, with their children; uncle James and aunt; Woodbury and Hannah; brother and sister Lapham and theirs, with all my other sympathizing friends. Do remember dear Asa Smith. Oh! may he be stayed! May he be guarded, or danger will attend him.

Do, dear father Anthony, write soon, and often. Let me know your welfare,—dear Remember's condition. The Lord her God preserve and comfort her. And above all, do let me hear how my beloved Eunice bears up, and gets along. My heart is oft in travail for her. May holy care defend her. May joy divine console her. I rest her most affectionate friend and loving husband,

JOB SCOTT.

P. S. Trials are many, snares many; but the enemy has scarce got any advantage in any way that I know of. I soon expect another plunging, but wait in patience and submission.

To his Wife.

Baltimore, 9th of 4th month, 1789.

Dearly beloved,

We arrived here last evening. To-day is Friends' mid-week meeting. We are not very well, yet rode twenty miles after meeting yesterday. I wrote thee from New York, and again from Philadelphia. We were favoured in Philadelphia, and two or three meetings this side, much beyond expectation. I think

I never was let deeper into some of the heavenly mysteries, than at some times since I left home: but the Lord knows how to deal with all his. I never knew greater emptiness than has now of late attended me. We have felt the way much shut up, yesterday quite so, and for several late meetings almost so, though we could scarcely feel quite easy to be wholly silent.

Oh! the wonderful difference between having the wide and deep ocean, as it were, to sail upon, with a full and strong, though steady, gentle wind, and full spread sail, with proper ballast, and being penned up in some narrow, little, crooked, shallow, muddy creek, almost becalmed, or what little gale there may be, only by gusts, and then gone; yea, perhaps a more powerful one, directly arising from a quite different point of the compass, almost to the total puzzling and bewildering of the too inexperienced steersman. There is indeed such a vast difference in these two circumstances, that I don't know that any can fully understand the mystery thereof, but those who learn it by living experience. I have almost concluded I am not so much of a mariner as to make it safe for me to hoist sail, or weigh anchor, without a very fair wind, and pretty clear sky; yet, *not my will*, remains very much my constant language.

Trials deep attend me; yea, such as would once have been almost insupportable: but I dare not do other than bear all with patience; feeling and knowing that all I can endure, is not more than is both justly due, and will work together for good to my poor exercised soul. Oh! that he whose I am, and whose I wish still more to be, may not pity or spare, till not only part, but all and every part in me that cannot abide the operation of devouring fire, is wholly consumed, and done away. I feel the holy fire often to burn in me as an oven, and therein I abundantly rejoice; for I seem to have no hope at all of uninterrupted happiness in any state, short of a perfect redemption from all that in any degree defiles.

O my best beloved on earth! may thou and I so yield to that blest influence, which we often feel, as that no opposition may remain in me, or thee; but full conformity prevail to every sacred impulse, which it may produce. For sure I am, there will be a let to peace, a hindrance of full joy will still remain, till all

within us bows, and every rising motion is restrained, that would an independent sceptre sway. For Christ, our holy head, must reign, till, by his everlasting, mighty power, all rule, all separate authority, he has put down. Oh! then—(blest day may it soon arrive!) Oh! then shall God be all in all. *'Tis finished*, we can say, as well as he who on the cross submitted to the will divine, and through a perfect death to all that death could seize on, conquered even death; yea, burst its bands; broke through the very grave; and after all his pains and toils, ascended up on high: where now he intercession makes for man, and will sufficient aid supply to every willing mind, to combat satan in the field of fight; and finally, to overthrow him, and to reign in undisturbed enjoyment, where his arrows cannot come, nor all his presentations *aught avail.*

May this, dear love, be thine and mine to know. 'Tis the best wish my heart can pour to Heaven for thee; and may it not be poured in vain. And when thou hast interest with the throne of grace, I ask no greater favour, dearest dear, than this: *remember me.* And for my preservation, please to pour thy soul in such a wish as I for thee have poured. Then, when we meet again, (if God vouchsafe to us the joy again to meet once more,) our souls shall bless that holy power, that, far apart, or near, cements together in sincerest bands; and makes the rightly yoked, in love, in sympathy, and true endearment, truly dear; yea, makes them in himself *each other's joy.* Amen.

We see not forward with much clearness, but expect to proceed southward, and perhaps shall be at the Yearly Meeting of Virginia, at Wayne-Oak, the third seventh-day in the fifth month. I much desire to hear from thee, and all the family, &c. Do not delay to write. Do, my dear father Anthony, write as often as well may be. Let me know how things are. Is dear sister Remember living? Is she better? Is she kept in the faith and patience of the saints? I often think of her; often travail for her. May the Lord bear up, support, and preserve her through all; if she be yet alive. I think if it may be the Lord's will, I can abundantly rejoice to see her face once more. Let her write, or dictate to dear father, Joseph, Ruth, or some of you, a line or two (all that she has to impart) to her exercised brother. And

do, my dear wife, let me know freely how thy mind is supported in my absence. I am often with thee in spirit; and when at liberty, intend to hasten to thee in body. Oh! trust in the Lord, and resign me to him and to his service. My tender love is to my dear children. Keep them in the fear of God, and in the way of truth. Do, dear children, be good little boys and girls. Love, and obey your dear mother,—love one another. Use no bad words. Tell no lies. Do no bad thing; and then your poor father will love you. Learn to read and write, and work. Don't love play too well, but love your books.

My love to all my dear friends, relations, and neighbours, as if named, especially to my dear old father.

We have now been to meeting here, quite shut up, but patient and content; for we cannot open; and flouncing does but plunge deeper in the mire.

I am, with fulness of fervent affection, thy much tried, yet still preserved husband,

JOB SCOTT.

To his Wife.

Baltimore, 10th of 4th month, 1789.

My dearest,

I wrote thee yesterday, from this place, where we arrived the eve before last. Were yesterday at meeting here, quite shut up; as at several late meetings, though greatly favoured at divers before. We seem hitched here; see nothing that holds us, nor any way hence; are waiting in patience. What, or whether any thing further will open, we know not. If not, thou may ere long see me again: though I have no such expectation. I thought I would, if I could, avoid my old path; but mine it is, and I must walk in it; and am thankful I can yet say, I am content. My yesterday's letter was a pretty long one, so I forbear much enlargement now. I also wrote one to our dear father and mother. I omitted yesterday to mention, that our dear friend Nicholas Waln is expected to attend our next Yearly

Meeting. I think he has increased in weight considerably, since I was this way before. His preaching did my soul good. May he be received as a brother beloved, and prove useful in our land. I don't fully know his prospects. He did not see much more with clearness, than Yearly Meeting when I last saw him.

This is my fourth to thee, dear love. Oh that I might get one *from* thee: if I dared, I should long for it. Don't delay it, I beseech thee. One or more is ardently expected from father Anthony; let it not be long first. Love to you all, though the *common*, is far from a mere *formal* conclusion; for the fulness of what I oft have to feel of it, is beyond the ready reach of words; so rest thine, &c.,

JOB SCOTT.

To his Wife.

Alexandria, in Virginia, 25th of 4th month, 1789.

Dear wife,

We yesterday set foot in this state, and expect to stay here till second-day morning; and then proceed southward, so as to reach the Yearly Meeting, at Wayne Oak, on the third seventh-day in next month, taking meetings in the way. This is the fifth letter, I have written thee since we parted, and not a word have I heard from thee. I grow anxious to hear; indeed, was not my own will more than usual kept under in this painful journey, I think the deep distresses I have to pass through, in addition to the almost longing desires to hear from home, and close thoughtfulness about you, would be sufficient to divest me in degree, of a proper resignation. But, blessed be he on whom my soul seems firmly anchored, I have yet been kept in patience through all; though it seems at times as if I could scarcely bear up any longer.

We have had a number of precious meetings, as much, or nearly as much so, as ever I have known. I don't know but rather more strength and clearness have sprung out of perfect

weakness and obscurity, at some few times, than I have known before. But since we left Philadelphia and Wilmington, our good times have been mostly where the people were chiefly not Friends, principally Methodists, who have got to be a kind of ranters, as to some odd and vehement actions, yet mostly, as far as we find, moral, and many of them very tender and reachable. Much openness we find among them, and much need they have of being guarded against *making haste*, against imagination, and violent self-activity. Perhaps more devotion, such as it is, has scarcely been known, than is among them. And, however hurried and mistaken they are, I hope the Lord owns the sincerity of many of their souls. I cannot find there is much tenderness among their settled teachers. I believe *they* strive hard to prevent their reading Barclay, &c., and to kindle and keep up a burning impetuous activity and devotion, that shall admit of little or no standing still; yet I hope some will, in time, find the sure foundation. I have thought it may be much for their sakes, that I felt such almost irresistible impressions to visit this land.

Truth is at a very low ebb indeed among Friends, and divers meetings, formerly large and flourishing, exhibit scarce any thing now but desolation. When we are at meetings with Friends only, we suffer almost unto death, and it then seems as if we could scarcely get along much further. Negro slavery has almost ruined this country, both as to religion, and the outward soil of the earth. Friends' children have been brought up in idleness. Many scarcely called on to do an hour's business of any kind. From infancy to settlement in families of their own, they have spent much of their time in riding about for pleasure. The consequence has been almost the extinction of society. Oh! that my children may be brought up to industry. Let them work, and read, and write, as much as may be good for them. Some Friends' eyes are opened in this land, and a few families bring up their children to business; a *very few* have, whose children are now grown up. Except these, there is little appearance of the Quaker among the youth in these parts. O happy New England! that thy sons and daughters have to do for themselves, and are not so generally

endangered by that idleness, which a tyrannical command, and disposal of fellow men, has introduced in these, as to religion, almost desolate states.

O my dearest inheritance, short of things divine! bear with my so expressing myself; for things have so turned in my mind since I left thee, that it seems to me I shall never have much more enjoyment of all that this world affords. I seem cut out from it all, and have before me as to that a dreary journey through life; yet do not repine, fully believing if I press rightly on, I shall finally have an humble mansion, where the wicked cease from troubling, and my weary soul will be at rest. There may thou also ever reign with him, and those who thither find the way through scenes of wo; at least through suffering scenes and many a pang. I do indeed still find liberty to promise myself much satisfaction in thee, and our dear babes, if we should live, and be allowed to enjoy each other's company. But as to other things, wherein I have sometimes strove to find satisfaction, I am almost ready to say, with one I have read of, "All things else forsake me, save my duty, my God, and my prayers." Though I might not of myself have worded it just so.

Think not, by all this, that I mean to abandon a proper care of family affairs. Never had I less thought thereof; but it must be from necessity, not from expectations of much satisfaction in this world. I almost fear thou and others would suspect my head was turned a little, should I mention the gloom that seems to spread over, and surround all earthly prospects. Never did things appear to me before just as they have since mid-winter. I feel willing, in great degree, to suffer all that is best for me, and to have as little enjoyment of earth as I deserve, (perhaps that is none,) and yet am also willing to have as much I can in the truth. For I have no faith in crosses of my own making or imposing. But, alas! this is not our home. Our scene of enjoyment lies beyond this world, and in that godliness which is true gain below.

Oh! how have I been detained! How have things on this footstool held fast my soul from that full accession to the mount of myrrh, which is, even in this state of existence, not only attainable, but the only undisturbed resting place for the mind of

man. Oh! let us, my dear partner, let us count nothing too dear to give up, that we may win him, who only is the pearl of great price. Let nothing hinder our, not weak, but vigorous breathings of soul, after him and the joy of his all-consolating presence.

I expect it will be difficult for thee, or others, to get letters to me, after the Yearly Meeting at Wayne Oak, in this state. But do write me as often as thou canst, and some of thy lines may reach me. I never so much desired to hear from thee, as since I came into this land. The time looks very long that I may be from thee; even if it should not be longer than I first expected. It may not be so long, but I know almost nothing how long it may be. I have been with thee in dreams, a few times, to great satisfaction. But I lately dreamed my dear Lydia fell in the well, and was almost drowned. I drew her out alive, with great joy. Do keep them from the well, and the curb up in good order. It may not be best to despise even dreams. I also wish thee, and all the family, to be very careful of fire. Secure it well at night, nor leave it carelessly in the day. I want much to know how thou art borne up in my absence; and whether our dear sister yet liveth. I feel much for her, earnestly desiring, if she lives, she may be kept in, and consolated by the truth; believing, if life is lengthened, she will have but little other joy than what truth alone affords. But perhaps, ere this time, she is no more in this probationary state. Well, if she is gone, I hope she's gone to enless peace. Of these things, what thou canst, pray let me hear; also, my dear children's welfare, as also, my beloved father's. My love is to him, and thee, and all. Tell my near neighbours, I think of them with a degree of affection; as likewise my relations, and friends.

Dear father and mother Anthony, I don't find much to add, to send you, but endeared love, including all my dear brothers and sisters. May they all seek the Lord for their portion, and choose the God of Jacob for the lot of their inheritance. Do, dear father, not neglect what would afford me so much satisfaction, as to receive frequent accounts from thy pen, how things are with mine and thine. Indeed, I almost say, all mine are thine, and thine are mine. The band is increased, the knot is

stronger tied. May nought prevail to sever, loosen, or untie. Be kind to those I left in charge with thee. And in return, may Heaven to thee and thine, be kind. I lately read in Elwood's Sacred History, that Moses, when called to visit his brethren, in their Egyptian afflictions, left his wife and family, with Jethro, his wife's father, and received them of him, in the wilderness, after they came from the house of bondage. Thou canst, perhaps, as well conceive as I express, the feelings of my soul, when this revived, in fresh remembrance, her whom most I love, with hers and mine; and how I left them all with thee, and with the rest of thine.

Daniel has been ill, but is better. We get on but slowly, though hope to mend our pace. The way has seemed shut up, but we now look forward; are nearly united; up together, and down together, at almost every turn. Daniel says, he came to be my companion. He is truly made eminently so. Deep have we dipped together in tribulation, and feelingly partook each other's joy. His love is to my dear Eunice, and my own father, with thine and mother, &c. Give mine to all my friends in town and country, as thou seest them. Thou knowest who they are. Friends' arms are open enough to receive us; and those who have trod the path have deeply sympathised with us, in inward pain; and also joined with us, in songs of inward heart-felt joy.

Farewell, dear wife, and all, farewell, in that which never fails to keep the lamp of love alive, where it is in fulness known and lived in. In which, with fulness of affection, I remain dear love, thy loving, exercised husband, and, dear parents, your dutiful and grateful son,

JOB SCOTT.

To his Wife.

Virginia, 35 miles below Alexandria, 4th month 30th, 1789.

Dear wife,

Trials of various kinds, through life, betide thy deeply proved husband. Some of those he has had to pass through, since he

was thine, thou art well acquainted with, and some the Lord only fully knows the depth of. Almost every objection that one could have, I seemed to have, to excuse my leaving thee, to perform the present embassy. But all my objections together, would not afford any consolation of mind, in the thoughts of withstanding my duty. I gave up. But before, and since I came from home, my portion was, and has continued to be, mingled much with wormwood; although through unmerited favour, my cup has sometimes overflowed with unmixed sweetness and joy. But, how short-lived are our agreeable seasons! A new, and not a little afflictive probation is now allotted me. My dearly beloved, my bosom friend and companion, on whom I often leaned and relied, in times of trial, in this remote land, is, and has been so much unwell, that he has concluded to leave me. We both much doubt his being able to go through the southern country. If I dared to do it, I should urge his continuance with me, but I dare not, lest I should have to leave him behind me. On the other hand, if I dared to return home with him, I surely would do it. I scarce know how to look forward, and to face, alone, every varied trial, that I seem in full expectation of having to encounter in this journey. But when I turn my back on it, and look home, as I have again and again tried to do, it seems like refusing to do an important part of my most important day's work; and such a part too, that without my being at least given up to go through, and finish it, I can have no hope of receiving my penny, at last.

Oh! the bands, the necessity, that some are under, of going whither, in their own creaturely choice, they *would not*. Well, let me not repine. Let me not go on too grudgingly. For, adored be the name of him, who thus binds, and brings under this necessity, he has done more for my poor soul, than I can ever requite him for. He has washed me in his own blood; has redeemed my soul from the worst of thraldom; has himself become my bow, my battle-axe, and weapon of war. Oh! therefore, let me never revolt from his law again, nor turn my back in the day of battle; nor decline going into the hottest of the fight, when he commands, and in his service. I have not been so long together, tried with entire insensibility of all good, in

this journey, as before. But the weight, Oh! the pressure and weight of the work, both in meetings, and for hours before they begin, is far beyond what, in general, I ever knew before; insomuch, that I am, at times, ready to cry out aloud under it. But then, I remember, that he that loved us, before we loved him, has endured for my sake, far more exquisite distress, than it is probable I can ever have to bear. And I also am often put in mind, that if *through* and *after* all this tribulation, I can be allowed an humble mansion in the kingdom of true rest, I cannot have cause to murmur; but abundant cause to shout aloud, and sing redeeming grace forever. By thoughts like these, has my mind been very frequently and suddenly hushed and stayed, when almost ready to give way to an agonizing, and overflowing torrent of distressing sensations.

How often have I wished I could, if but for a few moments, pour forth my grief into thy bosom, that I might feel the soothing influence of a few heart-felt, relieving, sympathising sighs! But, no; I must not yet that bliss enjoy. Instead thereof, must bid farewell, and part with him, who only has that place, in part, supplied; and lean henceforward on my God alone. Oh! may his mighty arm be known by me, in every trying scene. And may the same, my dear, bear up thy drooping soul; till we once more, (which yet I trust we shall,) may meet again; and face to face, relate what varying scenes we've waded through; yea, in each other's bosom pour, not as by pen and ink *in part*, but unrestrained, our tale of wo, though not unmixed, I hope, with solid joy; with thanks to God for favours, undeserved; and not the least, that love and life are ours.

I wrote thee from Alexandria last seventh-day. This is my sixth letter. I have a solid satisfaction in writing to thee, and some relief of mind. But how much more so would it be, if I could as often have a line from thee. I have not yet had the satisfaction of one word from home since I left it. But I must wait with patience. It is your welfare I want to hear of, and as that depends on the Lord, to him I must still recommend and resign you. Keep near him, O my dearest love, keep near him; and strive to keep all mine and thine as near his holy way as possible. For, though a thousand slight it on the right, and ten

thousand turn from it on the left hand, it remains the only way of safety. "To whom shall we go?" He only "has the words of eternal life."

Dear Daniel and I part, as we have travelled together, in near and dear harmony and affection. That the Shepherd of Israel may preserve him, till safely returned to his native land, and thence, be it long or short, to the end of his pilgrimage here below, is the fervent desire of my soul.

My dear love is to thee, our dear children; my beloved parents, all three; dear sister Remember; my dear brother and sister Lapham; all my dear brothers and sisters; the neighbours, relations, and friends. So, for the present, farewell, my dear love, in much endearment and heart-felt affection, farewell. From thy lonely mate, though sorely tried husband,

JOB SCOTT.

To his Wife.

Wayne Oak, 13th of 5th month, 1789.

Dear wife,

I am now in a very shut up condition; was last first-day at meeting here. After meeting, went ten miles towards a meeting place, thirty miles below, intending to have a meeting there, and return here to the Quarterly and Yearly Meetings, now soon coming on. But my way was so clouded I could not go forward; so I returned on second-day. Indeed I was, and am quite unwell; my stomach, bowels, head, and whole nervous system much out of tone; yet think I should have gone on, had my way not shut up. Yesterday I took medicine, which weakened me much. Oh! said I in my heart, that my dear Eunice could now be with me, to sympathise and assist in my distresses, both of body and mind! as I felt assured thou would have done, if I could have been favoured with thy company. But I resigned. Perhaps it was a virtue of necessity; for what could I have done but resign.

I remain in as stripped, empty, and desolate a state, as ever I

knew; have no kind of inward enjoyment as to any thing divine, unless I reckon upon a small degree of faith and patience. However, I am not so distressed or cast down as I often have been; though I feel as little like rising again, as I ever felt, as far as I know. I mean to attend the Quarterly Meeting, (the select is tomorrow,) and the Yearly, and then if my way does not open to go forward, I must return homeward; for it is in vain to press forward in the dark. And I fully believe, he that called me away from thee, and all my dear connexions in life, is able and willing to open with clearness, the way to any service he requires. So if he does not open, I shall think myself at liberty to return to you again. Yet, as Maryland Yearly Meeting at Baltimore would be apt to take me on the return, and some other detentions, I thought best to try to forward this salutation of endeared affection, and information of my present state, thinking it may reach thee before my return, especially as my path, heretofore, has been much out of my sight, as a man. So that if I get back to the Yearly Meeting at Baltimore, thinking then soon to see home, I may be turned away, round some way as yet quite unseen, into the Carolinas, &c. or otherways over the mountains. It is much my choice, seeing I am now so far southward, to go now as far down as I am to go. But, alas! what can my choice do in it? If it is the divine will to turn me back a while, he can spread clouds of impenetrable darkness between me and the south. And if, after I have been through what may be for me to the northward, it is his will I go south again, he can make darkness light before me. Be it therefore as he will, and not as I will. I stand much given up. I find that each degree of my own will is an enemy to peace: therefore wish my *own* slain, as often as it strives to rise. I have been led much in a constant death to it, in many respects, more so than ever before: and I find it must be so, or I plunged in perplexity.

Well, my dearest, whatever becomes of me, may the everlasting Shepherd hold thee in his holy hand, consolate thy soul, bear up thy spirit, protect, and provide for thee, and all mine. If I may be allowed to return to the enjoyment of you again, either soon or late, I trust I shall be willing and glad to do all

within the reach of my poor abilities for your comfort and accommodation. Meanwhile, my beloved, let thy trust be in the Lord, and endeavour to renew thy acquaintance with him. For though I have no fresh sense of the benefit thereof, otherwise than by faith and recollection, yet it is the best thing I can recommend thee to, for comfort, in life or in death.

I never have heard a word from home, till, a few days past, I received a very welcome letter from dear Moses Brown; and though that was dated 13th of 4th month, it gave me much satisfaction, both as to the other contents, and the rejoicing information of thine, and the family's welfare; especially as he mentioned thy looking pleasantly, or appearing "agreeably pleasant." May my heavenly Master so sweeten thy cup as to make thee often appear so, is my heart's desire to him on thy account. I have not yet received any other letter, though Moses mentioned our dear father's having written one for me.

19th. I am much better, almost well; good appetite, and much better digestion than for divers weeks past. But what is better than all that, I am admitted again to have free access to the tree of life, in the midst of the paradise of God; and have, in the Quarterly and Yearly Meeting here, found, (though things are low,) that the "shout of a king" is still among us, and have been made to shout (even aloud) for joy, in a sense thereof: so that now I can encourage thee, dear love, in a degree of living sensibility, to "trust in the Lord forever, for" (it is a certain sealed truth, that) "in the Lord Jehovah is everlasting strength." Trust in him—Oh! trust in him in every trial. To whom else *can we go?* He, and he only, has the words of eternal life. Choose him for thy joy, thy portion, and thy peace. Then shall we, as we both so choose, whether absent or present, be *one another's joy in the Lord.* Thou hast often been brought into my fresh remembrance, with the most endeared and heart-felt affection, since my last parting with thee, such a parting as I never knew before. Never did I before, when absent, so ardently wish to see, and be with thee again, as for certain moments, at divers times, I have now done; yet durst not give way to indulge even this wish, in its full emotions, feeling that it would lead me from a proper resignation.

My way is not yet opened how to proceed, (Yearly Meeting not yet over,) but I don't see much ground to expect I shall be at liberty to return to thee, my dear, perhaps not these many months yet. There are divers places to which my mind has glanced, where there are no Friends' meetings. I have been very satisfactorily at several such, and don't much expect I have done with them yet. I had an open, powerful meeting at Richmond, called the principal place in Virginia.

Is there any need of my desiring thee to be careful in bringing along our dear infants in the right way. I hope thou wilt never neglect it. Give my dear love to them. Tell them their dear father, who dearly loves them, wants them to be sure to be good little children. Oh! how my heart has moved in me, when I have remembered my last parting with them, as well as with thee, especially the dear little helpless lamb, which most immediately claims thy unremitted attention. Oh! love him, and take all due care of him, for his poor father's sake, as well as his own.

20th. I am now given up to endeavour to have divers meetings elsewhere than in Friends' meeting places. Perhaps I must spend near a week without getting much, if any further southward, taking, if way is made for it, about five or six such meetings, and one or two, in the way, among Friends. O my beloved! I depend on it, without any kind of doubt, that many painful, dark, and deeply depressing seasons will attend me, if I go through; but darker still, and far more dismal, is the prospect of turning my back on whatever the light opens clearly, and sets before me. So that I have now little or no hope of seeing thee, for what will seem to me, (such is human weakness,) a long time. However, I mean to make as short work as I can with safety; but had rather stay some time, now I am out, than ever to have to encounter this dreary climate again. I don't speak of outward climates, for there is little in them as yet to me.

My dear love is to my poor old father. I hope he may be preserved in health, patience, and good nature in his old age; witnessing more and more of a victory over all heats and passions, that so the remainder of his days may be comfortable

and happy. My love to all my relations, friends, and neighbours: and let love abound in the family, and in the neighbourhood. This is the seventh letter I have written thee, since last I saw thy face, my dear. Oh! that I could *receive one with thy signature.* It is what I much desire. But if I may, or may not enjoy that happiness, I remain, with ardency of affection, thy deeply exercised, loving husband, and the affectionate father of all thy children,

JOB SCOTT.

To Remember Anthony, Providence.

Wayne Oak, Va. 5th month 18th, 1789.

Dear sister,

I have often had thee fresh in my remembrance, since last I saw thee, and divers times have been almost ready to write thee a few lines, as things presented. But the uncertainty of thy being in the body, or having made thy escape to a better mansion, has hitherto restrained my pen. But my friend M. Brown having informed me, in a kind letter of 13th of 4th month, that thou wast slowly mending, I not only rejoiced in the agreeable information, but felt more liberty to write; although even now, the thought that I may be addressing one, whose eyes may never read these lines, almost makes me hesitate; but be that as it may, my soul salutes thee in the good will of him that dwelt in the bush that burned and was not consumed; which wonderful manifestation of his power, seems to me not altogether unlike his dealings with thee; for indeed, marvellous in my view, has been the preservation of thy natural life, through circumstances of extreme sickness and affliction, which it might much more rationally have been supposed, would have consumed thy frail tabernacle long ere this day, than that thou shouldst have been, on the 13th of 4th month last, in the land of the living. Indeed, I have adored his power, his goodness, and the making bare his eternal arm in and respecting thee. May I ever adore his holy name, till I go hence no more to be seen of man. And, O my

dear sister! may it be thy unceasing and unabated desire and engagement, to bless, magnify, and adore his wonderful workings, and the displays of his matchless providence towards thee, and for the preservation, bearing up, and consolation of thy drooping deeply exercised soul, under extremity of trials, both mental and corporeal. And may thou not only adore, but adoring, be led to trust in him as a never failing refuge and supporter on every future occasion of adversity, however discouraging or painful; for if he continues thee in the body, he will be with thee if thou dost not forsake him. Can he that has so wonderfully been with thee in six troubles forsake thee in the seventh? Nay, verily; his faithfulness can never fail. His love cannot possibly wax cold to those whose faithfulness and love to him are maintained. Only cast thy care upon him, and thou art sure of preservation, sure of comfort, and that in the best time, though he may withdraw for a season sufficient to teach thee that *his work is before him*, and then, that *when he cometh, his reward is with him.* I have at least some experience of these things; and though emptied, yea, very lately emptied of all, and stripped inwardly, as naked as I came into the world, and tried to an hair's breadth, yet blessed be his name forever, he never yet let me sink so low as not to raise me up again. I have had to exalt his praise, and sing his glory in the assemblies of the people.

It is now Yearly Meeting here. Yesterday two large meetings for public worship, wherein he evinced that his own eternal power is the authority of our meetings, and that he himself is president amongst us. May I never forget how he has helped me through many and various besetments, and never more be afraid to *trust in him, even though he slay me. His compassions fail not, they are new every morning.* Therefore he is worthy of being not only praised, but, what is often more difficult, and a greater test of true love on our part, faithfully obeyed, in every thing he may require of us. Indeed it seems at some weak moments, (when I look outward, though inward enough at the same time to see and *feel* my own great weakness,) as if I could scarcely live through all that he lays upon me, and requires of me. Yet I find as I give up without reserve and in absolute dependance on his aid, I am carried

through all from time to time; and perhaps there is nothing more difficult to come, than what has already come. How then can I doubt? How can I disbelieve? Indeed, I cannot as my eye is single, for then I see there is nothing *impossible* with him, who has marvellously shown himself to be, and to have been on my side, and never to have failed me, when I have not failed to have my bow abide in his strength. Indeed when I have vilely cast away the shield of the mighty, what marvel if the enemies have prevailed? Why, hereby we learn that there is not another name given under heaven, whereby men can be saved. Let us then carefully attend to it, and see that we neglect not so great salvation. I do not glory in my experience. To me belongs blushing and confusion of face. But I glory in the power of the cross of Christ, and in the help afforded through him; and my soul can declare that he *lives forevermore*. Death hath no more dominion over him, nor over those whose crucifixion, death, and burial with him have been complete, who have resisted unto *blood*, striving against sin, and in this resistance, have fully offered up all, body, soul, and spirit, a living sacrifice made by fire, a burnt-offering to the Lord. Oh! my sister, here is trying work. Let this cup pass from me, is a very natural request; but if it is not possible for this cup to pass from us, except we drink it, Oh! that we may truly say "Thy will be done." And I assure thee it is not possible for it to pass from us any other way, than by our *drinking it*, or what is awfully more against us, our remaining, at least, in degree, unvictorious and in captivity; for to *this hour* we must come, and *this hour* with all its agonies we must endure; yea, all the wormwood, and all the gall, or we shall not be able to say, *it is finished*. *Without blood* even under the law there was *no remission*. It remains the same, and though Jesus has once passed through it all, and trod the winepress alone, he has not thereby exempted us from the like baptisms. On the contrary he queried with those who seemed desirous to sit with him in his kingdom, "Are ye able to drink of the cup that I drink of, and to be baptized with the baptism that I am baptized with?" These are the terms still. It is true, *remission of sins that are past*, is only through his blood, but as to actual sanctification, it is they only who suffer with him that can reign

with him. And if we are planted with him, in the likeness of his death, we shall arise with him, in the likeness of his resurrection. Be it therefore, dear child, thy willing experience to *die daily* with him, who has set us an example that we should follow his steps.

If any part of thy unworthy brother's experience can afford thee any encouragement to press forward in this work and warfare, it is all freely dedicated to thy service, and furtherance in the way of life. Thou hast known much of the travail of my soul, the strugglings and breathings, and somewhat of the besetments attending my pilgrimage, and after all my varied probations, ups and downs, short comings and preservations, this is my verdict, this is my report: strong is the Lord God on the side and in defence of all those that love him and keep the word of his patience.

Let my best beloved, my dear wife, our dear parents, brothers and sisters, have the benefit, if any there can be, of these free communications to thee; and if thou art no more among the living here below, but gone to a better habitation, let those who survive, excuse the flowings of good will to one, I truly loved and travailed for; and though it even should be so, that these lines reach not thine eye, nor thine ear, they may not be wholly lost. However, if they ever do obtain thy attention, know thou that they come accompanied with pure good will and cordial affection, warm from the heart of thy often deeply tribulated brother,

JOB SCOTT.

P. S. If thou still livest, and art able to indite, and hast any thing of thy exercises, health, or otherwise, which thou wishest to communicate, I would have thee attend to it; if not, I wish not to put thee upon it.

To Moses Brown, Providence.

Wayne Oak, Va. 5th month 18th, 1789.

Dear friend,

Thy very acceptable letter, of 13th of 4th month, I received the 9th of this, at R. P.'s, at Curles, who just then received it under cover from J. P. It was, indeed, very acceptable, for I had not heard a word from home since I left it, nor indeed have I yet, except thy letter only. Why father Anthony's, that thou mentions, is not come to hand, I know not. Thou may well suppose how anxiously I wait and wish to hear further from my own family, and from my friends, as well as how eagerly I fed, indeed still feed, upon the contents of thy kind information, especially my family's health, but most especially the pleasantness thou saw in my dear bosom companion. May the Lord still bear up and comfort her. May her days and months indeed roll on *pleasantly*, till I return to her, and the dear little ones, which for the precious cause' sake, I left in her bosom, is the desire of my soul for her; and may her and my friends not be unduly unmindful of them.

Most likely before this reaches thee, thou'lt have received one from me, addressed to J. C. and thyself, giving account that I am left alone; my dear Daniel, having, through bodily weakness, left me and returned home. Oh! what a trial at parting, and since. J. L. arrived here the day before yesterday, with certificates to attend this Yearly Meeting now (or these days) sitting. He tells me he heard of D.'s passing through Philadelphia, somewhat mended, but heard of no letters for me.

I have, since parting with my companion, passed through a most wintry season, stripped naked, and exposed to the cold; but through remembrances of former deliverances and help, underneath scarce perceived, I was in good degree willing to suffer. I thought I might likely return home after this meeting, and indeed, don't know, but I must as yet; for as it has been, and is with me at present, I dare not go forward, yet I don't much expect *now*, but that the way will open to go on. This I must wait for, and if this fails I must return. My path is a tried

one, much and often shut up; though the two meetings for worship yesterday, and the one to-day, were large and very open; much gospel labour was bestowed, to how much purpose I dare not say, but fear but very little to too many. However, I am now, through favour, comfortable both in mind and body, though lately much otherwise in both.

Thy account that my dearly beloved sister rather gains strength, though slowly, is very agreeable, though I had long ago resigned her to the divine will. If she is continued in life, may her life be continued hid with Christ in God, where all true consolation is hid also.

Perhaps thou may yet have to think further, "whether thou might not as well have been" in this country as at home; though I am willing to hope with thee, that "Providence has wisely directed in the matter." I hope the same wise direction may be attended to in the controversy about oaths, and also about slavery. Keen strokes of wit, though home upon, and mortifying to the opponent, don't always, even where they command silence, make way for the spreading of the testimony of truth, so much as a more moderate and meek reply might do.

I am glad, E. M. gets forward acceptably. May she still prosper and go on from stature to stature. Thy desires for my preservation, &c. were to my comfort and the renewal of true brotherly affection. May I still have a place in the remembrance and prayers of all who wish well to Zion. Great indeed is my need, and often, yea, far oftener than the morning, are my cries for preservation, to him who only has the power.

Thou expressed the satisfaction some of you had, in hearing we were acceptably received among Friends. I have grounds to believe we were so, and that I am so here. I have every mark of it that I wish, nor am I at present afraid of their manifestations of it, for I go as heavy laden as I can well bear, most of the time; and even when not so closely stripped as at some seasons, the weight of the meetings, which I often feel for hours before they begin, as well as in them, is such as renders me almost unconversible. This kind of burden is much greater upon me, than ever before this journey, under which I am fully satisfied, many times for hours before meeting, of much approaching service; and

feel it as evidently, or nearly so, as when constrained to stand up.

I find when truth is felt to rise, or its stream to run somewhat like a torrent, a great difficulty in keeping enough in the moderation; but in divers other meetings, the life is so low from first to last, that I can but just find the safe stepping stones, and advance from one to another of them with much weakness and moderation. But even in this, if I keep as low as the seed, I find peace.

In true love and affectionate good will to thee, my dear friend, and all thine, I conclude and am thy exercised friend,

JOB SCOTT.

P. S. J. L. wishes his love mentioned to thee, thy wife and children; and by thee to Patience Brayton when convenient.

To his Wife.

First-day morning, 31st of 5th month, 1789.

My dearly beloved wife,

I am now at Gravelly Run, over James' river, Virginia; have been to a number of meetings on the other side, among people mostly not of our society; which in my last I informed thee I was then just given up to engage in: but I found little satisfaction in it. Indeed I have found little in any thing, since the date of that letter, about two weeks past, till yesterday. It has been one of the most stripping times I ever knew. It seemed nearly impossible ever to enjoy good, in any considerable degree, again. And yet I found something to do; hard work indeed! almost like doing without strength. Is not this to "walk with moderation in the valley, without might?" Truly, I have been deeply experiencing the *gloom and distress* which I had such awful forebodings of before I left home. But through some, (not to say much,) experience of the disadvantage, rather than advantage, of greatly sinking under these strippings, I have been mostly more cheerful than in some for-

mer trials; yet scarcely able to be sociable at some pinching moments.

It came into my mind yesterday, before meeting, when I felt as empty as an empty cask, and when it seemed as if I could never again be filled, that if unexpectedly the meeting should prove a time of favour, I should be ready to say, "Surely the Lord is in this place, and I knew it not." But when the time came, it was indeed one as good time, as almost any I have ever known. Waters broke forth in the desert, and out of the parched ground flowed springs of water. Oh! that I may ever trust in him, who knows *when* and *how long* to empty, and *why* he does so: seeing, after he has emptied, he finds an acceptable time to pour his water into his poor empty buckets, and thus to cause his tried and thirsty seed *to be in many waters.*

Thine, and thy dear father's very welcome tokens of affectionate remembrance, dated 5th of 4th month, I received last second-day. And truly, Solomon knew what he said in comparing "good news from a far country," to "cold water to a thirsty soul." I was in the midst of my greatest discouragements; had long waited for a line of consolation, till I had even despaired of ever seeing the letter that my kind friend Moses Brown had informed me our dear father had written me; and as I had got where it might be difficult for letters to find me, I did not much expect to get any very soon, if at all; and this added not a little to my trial: but when the letters came, my bosom beat for joy, though they were of so old a date. Thine, indeed, was short, but sweeter to *my* taste than *honey, or the honey-comb.* O my dearest! never give way to think thou canst not write; for, verily I say unto thee, *thou canst.* And if thou couldst *feel* the satisfaction I *felt*, and still *feel* in thy few lines, thou wouldst not be backward to let me know thy heart, if it were but in a few broken sentences, flowing from that sacred repository of mine, where are centred, (as to things short of heavenly,) most of my joys. Oh! write me again, and again, dear love. I have written thee seven before this; this is the eighth. I grudge not the time, nor the pains; though pains herein I have none. My pen moves with pleasure whenever it

is moved towards thee. I have divers times of late, had the satisfaction of thy company in sleep. I scruple not to call it a *satisfaction;* for so it was to me. But enough.

My way has been much hidden; clouds have intervened; that I have thought much of returning, even since my last; but could never feel the *bands taken off.* I expect I must crawl on through the other southern states, perhaps mostly, almost *without might.* But the divine will be done. I have received too much kindness from him whose I am, and wish ever to be, for me *now* to be willing to turn my back on his service, or draw away my shoulder from his ark, even though he should keep my feet much of the time in the very bottom of Jordan, as has of late been mostly the case. For, blessed be his holy name, the *stones of memorial* are now and then brought up, with songs of heart-felt joy, as was yesterday eminently the case.

I have none principally to recommend thee to, but him that by day sleeps not, nor slumbers e'en by night. On him, dear heart, rely;—he will succour thee and thine, if trust is in him, as it ought to be, reposed. No doubt herein o'ershades my mind. To him, in confidence deep-anchored, I resign *my all,* and therefore *thee,* as most beloved of all that's truly mine,—and with thee those dear pledges of *his* love and *ours;* as, next to thee, a place they surely claim, and in my heart a place they surely have. Oh! teach their tender minds the fear of him, without whose fear, true wisdom none attain.

I have a number more meetings to take in Virginia, going down; and if I go through, there will be divers more on the return, further back in the country, both in Virginia and Maryland. So that if I get to the Yearly Meeting at Philadelphia in the fall, I must have one or two considerable journeys afterward, as, over the mountains, and what is called the eastern shore of Maryland, and in the Delaware state, where Warner Mifflin lives—a peninsula where I have not been. I have had a severe cold, and been much unwell; but now am nearly well. My dear parents must excuse me this time; opportunity fails me to write them. My dear love is to them all three; all the children, theirs and mine; all my relations, friends, and neighbours;

and most of all, dear heart, to thee, wherein farewell. I remain thy faithful and affectionate husband,

JOB SCOTT.

To his Wife.

Pascotank, North Carolina, 20th of 6th month, 1789.

Dear wife,

I got to Carolina last second-day, and have, in order to get forward, had six meetings in the last four days. But it is al most too much for me; the weather being veay warm, I sweat much, especially in meetings; so that I am not so well as I have been for several weeks past. Since my drooping health about Yearly Meeting time in Virginia, I have been uncommonly well and hearty, till now a few days. Hot weather began here, (or where I was,) about the time I began to be well, and suited me much better than the colder weather before. But its steady continuance, and increasing degree, with much fatigue, are almost too much for me. However, I am about, and am better than yesterday; though I was yesterday at two meetings ten miles apart, and after the last, which began at five o'clock in the afternoon, I rode ten miles more. So that I hope I may not be much unwell this time. Dear John Lloyd has been agreeably with me since Yearly Meeting in Virginia, till last first-day, when, after a most heavenly and almost transporting opportunity with a considerable number of Virginia Friends, whose faces we expected to see no more, we were obliged to submit to a separation ourselves, as his certificate did not extend here. I expect a dear friend (James Ladd) to meet me in a few days, from Wayne-Oak, Virginia, to join me for at least a short season. He is an approved minister. I know little of his gift. Friends speak very well of him; and I have reason to think so of him, I am glad I am to have his company; though being alone is not so trying as it was. I find I have but one to depend upon, and am happy in being reduced, I hope, very nearly to an absolute

dependance on him; and find the more I am so, the more he is *all things* to me; so that there has seemed to be little or no lack for some time past. It is true, I am pretty often quite shut up; but believing it is best so, and quietly in faith submitting to it, the way soon opens again, with unexpected strength, utterance, and enlargement.

Thus, according to the desire expressed, my dearly beloved, in thy dear letter, I am to have a *smoother* path than I had some time past. But I am almost afraid to mention it; for I suppose it is as true, that after a calm often comes a storm, as that after a storm comes a calm. But, Oh! the benefit of resignation! Great has been my need of it. Great my help from it. Indeed, I don't know how I could have got along, or scarcely how I could have lived without it. I was shut up from all open prospect. I was stripped naked, and emptied of all but faith, a little grain of faith and resignation; and they have removed mountains. My way seems comfortably open. I look forward with much more satisfaction than I ever expected to, not only toward the southern limits of the present journey, but also through life. Blessed, forever blessed and adored, be the name and marvellous power of the Lord, my God and redeemer. May I, may thou, and all that we love, and all that love the truth, forever trust in him; not only in prosperity, but in the deepest adversity. Oh! he has wonderfully stood by me, and supported my soul in the most trying moments of my life, or I had utterly fainted. He is good indeed. My poor soul knows he is good; and I often have to proclaim his goodness aloud, and call on others to come taste and see that he is so.

There is oft a very open door, and highway ready cast up; but at divers other times the door seems scarcely open, but that it may be gradually opened; and instead of a plain highway, only a little dim path in the woods, as it were; yet footsteps may be seen. And though there is a degree of fear to rise up and walk in so obscure a path, lest it should lead astray, or run quite out into the wide wilderness, where no path or footstep is; yet whenever a gentle command is heard, to arise, and follow on in that small path, it has never failed, as care has been

taken to step safely, and slowly, to lead on gradually into a plainer and more open road; and often has brought me into the King's highway, with songs of joy.

I am to get round to the Yearly Meeting at Philadelphia, if in reason to be done, and Master's approbation: but expect it will rather crowd hard on my constitution. Do not fail, I desire of thee, to let me have the satisfaction of a letter when I get round to that great city; so that I may have some pretty late accounts, how it is with thee and all ours. For though I don't feel so anxious about *any thing*, as I have done, yet it is very sweet to me to hear of thy welfare, content, and happiness; and of those with thee.

This is my ninth letter to thee, since I saw thee. I may write again from Charleston, South Carolina; how soon, don't yet know. My dear love is first and ferventest, dear heart, to thee; and then to our dear babes, whose footsteps may their watchful mother safely guide. Tell them their father loves them dear, and greatly wishes they may all be good. Give my hearty love and affectionate good-will to my own dear father, and remember me, as occasion offers, to all my relations, friends, and neighbours, especially my dear sister Lapham, her husband and children; and don't forget my particular remembrance of, and love to dear Daniel Aldrich, and Asa Smith. Many more I could name, but they are too many, so leave it to thee, and conclude, with a fulness and fervency of heart-felt affection, yet in calmness and serenity, thy oft tribulated, but now much comforted husband,

JOB SCOTT.

To his Wife.

Jack Swamp, Northampton co. N. C. 26th of 6th mo. 1789.

My dear, dear wife,

I wrote thee from Pascotank, last 7th day, the 20th of this month, and also our dear parents; but yesterday I received a letter from dear Daniel Aldrich, written from New York, 10th

of last month, and having an opportunity to forward a line to him, I also squeeze out time to inform thee, that I am so far in health as to keep travelling, but have been for about a week a good deal complaining. Bile now gathers on my stomach and distresses it, more or less, most of the time; and in consequence my head is dizzy and uneasy, and my ideas a little affected by it. Have been more cheerful for several weeks, on the whole, than I had any hopes of, my way very clearly cast up before me, though it had been much otherwise, before. Yesterday a companion met me here with a certificate from near where Yearly Meeting was held in Virginia, in order to go on a while with me, he don't know how far. I am trying to get round to Philadelphia Yearly Meeting; but if I get within three or four hundred miles, by about that time, I think it must be by pretty close pushing.

My heart is often with thee, the babes, &c. but am borne up latterly pretty well. Blessed be my gracious helper, whose favours are far more than I think myself worthy of; yet I am at times much depressed, and am now looking out for such a scene, as day and night succeed each other.

Daniel mentioned, in his letter from New York, that Amy Thurston was there, and said when she left home our dear sister was bravely, and my family in usual health. This account with thy one, father's one, and M. Brown's one letter, is all that I have heard from home since I left thee. How much was meant by my dear Remember's being bravely, I don't know, but was glad to read so good an account. My dear love is to her and all the family. May her faith be unshaken in his power, who has wrought wonders for her. My love to my poor dear father. I wish him happiness here, and hereafter. Tell my dear children, I love them dearly, and beg of them to behave well, and be good little Friends. Do, my most tenderly beloved, write me as often as thou canst, and desire our dear father to do the same. Thou don't know the satisfaction of a line from a dear wife, or near friend, in a strange land, where I change my acquaintance almost every day. Thou hast thy dear friends about thee. I, as soon as I begin to get an agreeable acquaintance with a friend, must part, and go among strangers again.

True, I find something that often sweetens every bitter cup: but still, I can but often greatly wish another line from thy dear hand and *heart;* for *there* it is, in great degree, that my joys are centred, except the joys of love divine; to which the love of *soul with soul united*, bears a near resemblance, and is but the next degree below. May they both ever increase. And may the Lord my shepherd hold thee and me, and all ours, in his holy hand, is the sincere and fervent desire of thy sincerely and fervently affectionate husband,

JOB SCOTT.

Extract of a Letter to a Friend.

Northampton, N. C. 6th month 26th, 1789.

With gratitude, I acknowledge the receipt of thy kind letter, of 16th of last month, yesterday. I have had none from home later than 14th of 4th month. One from my dear wife, one from her dear father, and one from my dear friend, Moses Brown. I wish much to hear again from my family, but must submit. My health is but low, the heat being extreme. Some time past, my way seemed much shut up; but, blessed forever be the leader of the blind in the way they know not, my way was at length clearly opened, and I have travelled as in a way cast up before me for several weeks. I have indeed some times of depression still, but nothing to complain of. On the other hand have been favoured with unexpected enlargement and satisfaction.

A dear friend from Virginia, James Ladd, met me yesterday, with a certificate to accompany me, and seems given up to go with me as far as way may open. I am trying to get to your (Philadelphia) Yearly Meeting, but have no hope of doing it, without leaving many meetings to return to. If I find as much engagement to appoint meetings from among Friends, as I have done, it is not likely I shall be at your Yearly Meeting. I have had divers meetings to good satisfaction where no Friends live.

To his Wife.

Core Sound, North Carolina, 5th of 7th month, 1789.

My dear,

I am now writing thee the eleventh letter, having before written thee ten, since I left home. I dare not complain of my not having received but one from thee, for I know not but thou may have written, and the letters miscarried, or not come to hand. But I may, without complaint, inform thee that I feel, often feel, such anxious risings of desire to obtain a renewed token of thy affectionate remembrance of thy poor husband, that it requires the exercise of considerable resignation, to keep in proper submission. Indeed, it is no small trial to be absent from thee so long, especially as I have no prospect of being soon at liberty, even to think much of returning, though there are seasons, wherein, if I had wings, I believe I should soon be with thee; for never did I leave thee, when I oftener had thee present in my mind, than this time;—never more feelingly bore thee on my heart, or in my affectionate remembrance. It is in the effusions, or flowings forth of this heart-felt and fervent affection, that I am now engaged to write thee so soon after two late letters. I don't know that I have much to inform thee, except that I am in good health, much mended of late. But a Friend being bound hence soon to Baltimore, my heart leaped within me, in the fresh remembrance of my best beloved on earth, my bosom friend, my wife—dear tender name. O my dearest! thou hast been much with me, in mind, of late, both by day and by night. Oh! that it may not be owing to any evil that has befallen thee. May the Lord my God preserve, watch over, and defend thee. May guardian angels surround, and protect thee in all thy ways, and through every trial and affliction. O my God and Father! hold, I pray thee, the dear object of my heart's affection, my chosen companion, my endeared Eunice, and her little tenderly beloved infants, in thy holy hand. Shield them, O holy Shepherd! if it be thy holy will and good pleasure—shield them from all harm, and preserve them through every danger. Be more than the kindest husband to her

in all her besetments, and fill her oft-afflicted soul with heavenly consolation. Be more to her, and my dear babes, than any earthly father. Touch their tender hearts with an early sense of thy goodness. Impress their minds with desires to know and serve thee. Take them into thy powerful protection. Make them thine, and keep them so forever. And, O all-gracious, holy God! I am engaged to intercede with thee on behalf of my aged father. Oh! that he may find a place of acceptance with thee, and obtain thy royal favour! May his heart be deeply engaged to live near thee, now in his old age, and to walk worthy of thy approbation; that so his spirit may find a resting place at last, a mansion in the realms of glory.

Thus, dear love, was my heart in motion, and my intercessions ardently poured forth, when the hour of more public devotion called me away, else might my other parents, now, I trust, thy guardian friends, have shared the benedictions of my flowing soul; for they are likewise near; yea, very near my anxious heart, a place they often find, while I far, far remote from thee and them, constrained, am forced to spend my days; at least a while,—though not condemned, I hope, to longer exile than for good shall prove, at least to me, dear heart, if not to thee and many more. Oh! may you patiently my absence bear, and *more* your souls ascend, in supplication for my faithful stay, my firm reliance on the arm divine, and upright perseverance, till the work be done, than for my sudden, or too soon return.

The work is great before the view of my mind; wide the field, and in some places white unto harvest. But, alas! few indeed are the faithful labourers in this land, as few, perhaps, as in any my feet have ever trod. I often think, if Friends in these states were deep in the life of truth, and the ministry in true gospel authority, that many who are awakened, especially among the noisy Methodists, would flock unto our Sion as doves to their windows. But, alas! when they look towards Friends, they can see or feel little to draw or fix their attention: so they continue in their tumultuous devotions, though very sensible of truth's impression when its testimony is livingly declared. Oh! how the everlasting gospel flowed with life and power this day! Few untendered hearts were in the meeting. Many were tho-

roughly melted. May they be moulded into the image of him who made this a day of blessed visitation to their souls. But, alas! how soon these tender impressions wear off in too many, and like water spilt on the sand, are not to be found!

I am now far southward, in North Carolina, but find, contrary to my late expectations, that I cannot well go hence, directly for Charleston, in South Carolina, because it is a long road, and no Friends on the way; so I must return, as many others have before me, near one hundred and twenty miles northward, and thence one hundred and forty or fifty miles westward to New Garden, &c. Thereabout is a large settlement of Friends, and many meetings. All these things considered, I have quite given up getting to Philadelphia Yearly Meeting, unless I go northerly from New Garden, and come south again, which I have almost wished to have liberty to do, as the extreme heat operates so on my nervous system, as almost to discourage my going further south at present. But I have not yet seen that I may be allowed to exchange this extreme heat for a cooler climate, and if I do, I suppose I must ride seven or eight hundred miles, going and returning, or at least, I expect, five or six hundred more than I need to. And whether I do so or not, the journey will be, I believe, much greater than some of my friends expected. I have already rode, by my account, 1750 miles, and don't expect to get through at any rate short of 4000, if I do much short of 5000. Meetings lie, many of them, very far asunder, scattered through this wide extended country. Let none of my friends, therefore, at home, be blaming my long stay, while Friends here are thinking I drive too hard. Some say I shall not stand it, unless I slack my pace. I hope to be preserved in the right medium and motion, and to return to thee in the right time; when I trust our joy in each other will be with fulness of heart-felt endearment, and sweetness of unshaken love. Oh! my dear, if I could finish my day's work aright, without thus staying from thee, I would soon turn my back on Carolina. Soon would I revisit New England's loved abodes, soon mingle sigh with sigh, and tear with tear, dear love, with thee. But, no: my peace, my lasting peace, is staked on faithfulness to him, whose awful word commands this separation from my dearest

dear, constrains me longer in this land to toil, and says I must not yet to thee and thine return.

Do, my dear, afford me a few lines of love, and let me know how it fares with thee, the babes, &c. My dear love is to all my relations, friends, and neighbours, and in an especial and feeling manner, to my dear afflicted sister Remember, whom I often remember with much sympathetic good will and endearment, and for whose faith, preservation, and perseverance, my supplications have oft ascended to the throne of grace. A line from her, if she yet liveth, would be very acceptable. Do put our dear father upon writing. I have had only one letter from him, one from thee, and one from M. B. in all this time. I almost pant for accounts from home, as the hart for the water brooks. Don't forget my love to dear aunt Cornall, and her family, particularly P. Truth would do that girl good if she would bend to its influence. Aunt too must bend more yet. With much love to thee, my dearest, to our dear babes, all my parents, &c., I remain, in fulness of affection, warm flowing from the heart, thy oft-sorrowing, oft-rejoicing husband,

JOB SCOTT.

To his Wife.

Holly Spring, in the back settlements of North Carolina, near New Garden, the 30th of 7th month, 1789.

Dear wife,

My spirit salutes thee in the love of our Lord Jesus Christ; and in a fresh sense of those cementing bands wherein we have been made one in him, am I at this time engaged to implore the God and Father of all our tender mercies to hold thee and our dear lambs in his holy hand. May he comfort thy soul with the oil of gladness, bring thee more and more into an acquaintance with the wonders of his inward, hidden way; and make every difficulty, and every trial, work good unto thee, in the furtherance of thy progress in the path of purity, patience, and perfect resignation. Many trials, I doubt not, will attend thee; and

though I have mine in great fulness and variety, yet I often deeply feel for thee in thine. Indeed how can I otherwise than feel for thee, seeing of a truth, thou art as it were graven upon the palms of my hands, and on the table of my heart? Hence, often, very often arises a secret sigh, and therewith a silent intercession, "Lord God of my life! keep her, Oh! keep her precious soul in thy holy care and protection. Watch over her, by day and by night, and fill her heart with thy divine consolation." But Oh! my dearest, it is but a small part of what I feel, that I can convey in this manner. I often long for one more favoured opportunity, to pour out my whole heart, and many painful exercises, into thy dear bosom. Oh! methinks I often feel, at this great distance, some hearty, sympathetic overflowings of thy soul towards thy tribulated husband, in his many and varied conflicts. Whether we may ever have the happiness to meet again in this life, I know not: but I live in the faith that we shall, to the mutual joy and rejoicing of our souls. I have, since I last wrote thee, passed through some of the most painful and distressing seasons, that I almost ever knew. I seemed much of the time for many days, as if I could scarcely live, or get my natural breath. Indeed, I often thought, were it not for my fervency of love to thee, and the dear babes, with a few other dear relatives, death would not be unwelcome to me: but then I also saw, that that would not do the work of my souls thorough refinement, and perfect submission, nor finish the work which my blessed Redeemer has engaged me in, for the souls of others: a work, the weight whereof, as it cometh upon me daily, I have no words to convey an adequate idea of, to any that have not learnt it in a school of like painful experience. But I see oftener than the morning, that I must not murmur, nay, not even inwardly; nor indeed have I any cause: for all these dippings, strippings, bowings down, and painful sinkings, are necessary preparatives, and strength, utterance, and ability, without lack, seem to be the almost daily consequence. The work goes on and prospers, to my great admiration; yea, and prostration of soul before him, without whom I am nothing, and can do nothing. I often marvel, and am almost amazed at that wonderful fulness, and strength of divine energy, wherewith I am day by

day furnished, as it were, out of the depths of emptiness, and want of all things. Oh! great, very great is the field of labour in this land. I had a baptizing sense of it, repeatedly before I left home, and of that extremity of depression and bitterness which I have had so largely to partake of. But the marvellous liftings-up, enlargement, and almost unmeasured fulness of light, life, and ability, I then saw nothing of; and could scarcely believe the Lord would condescend to deal so bountifully with so unworthy a servant. But it is for the precious seed's sake, that lies oppressed, and as it were, buried alive in thousands in this land; though raised, and rising, in individuals here and there. Oh! the tenderness, the brokenness, the sighs, and tears, which seem irresistibly to flow forth, and abound, from meeting to meeting, among many whose hearts seem pierced with the pure power of the word of life. In many meetings, especially where the most are not Friends, the canopy of light and love, in brightness and in awful weight, spreads over us, through nearly or quite the whole meeting. Openings are wonderfully clear. Doctrines flow like oil; and it seems like sailing with wind and tide, with the whole wide, and unobstructed ocean before our barge. But mostly, when few are present but Friends, it is hard getting the hatches up; long silence, and painful; and when way is made, it is much by way of lamentation over Sion, the wound of the daughter of my people, &c. with a word of consolation to the heavy-hearted mourners, who, being few in number, often sigh inwardly, over the desolations. May their number greatly increase.

I used, some years past, if I was highly favoured, to feel for a good while after, often for many days, great cheerfulness and consolation; but now, I sink right into my own nothingness, and feel as empty as ever, saving a clear and comfortable evidence, that I am in the way of my duty. So that I get a pretty full clearance at almost every place; and that I do not go beyond my commission. So I droop on till the next meeting; though for an hour or two before it begins, I often feel the weight of it, as heavy almost as I can endure. I have indeed, now and then, a time of great relief and refreshment, out of meeting; but am much the greater part of the time, heavily laden, and in t

deeps; but it is grown so familiar to me, that I believe I sometimes rejoice as one relieved, when yet my weight of exercise is such as would once have made me groan under it. But I must not enlarge in these hints, else I could fill several sheets with my various ups and downs, &c.

My dear companion, James Ladd, is a choice Friend, about fifty; has a little, lively, sound testimony in most meetings; left a dear wife and divers children, to take part in these arduous exercises. I love him dearly. He is, I trust, of much use to me, and others. He thinks I have a little of the *hypo* sometimes. I don't pretend to deny it; nor do I know that it is often otherwise with those, who so often wade the depths, and descend to the bottom of Jordan. I much doubt whether many of them are always clear of something that must and will be called by that name. Nor is it strange, for every nerve, perhaps, is often strained almost to its utmost bearing, in the fiery trial, and the ardent warfare. I sweat in nearly every meeting, through shirt, jacket, and coat. This keeps my health low, and my head dizzy, in degree, most of the time, or this, with great heat and bad water. My constitution is closely tried, but is borne up to admiration. I try much to do my work easier; but it seems almost in vain. Thou knowest, that in any work, mowing, or hoeing, &c. what my hand finds to do, I do it with nearly all my might, even though I strive to be moderate; so it is in meetings. I think, now I will be deliberate, moderate, and gentle. And so I am, for a little space; sometimes for a good while; but by and by, the current almost irresistibly carries me away with such ardour and earnestness, that the sweat flows, so as to run from me almost in streams; and though I often lower, and try to make less sail, I am soon again with full-spread sails, and a strong gale, tide also oft making the same way. Well, I must try to do my work as I can, or not at all. And, not at all, affords no peace. I often look homeward; but find no liberty to return. My bands are strong about me; my draft lively, and feelingly impressive. There seems no room, at seasons, to doubt in the least degree, my being, not only in the way of my duty, but my indispensable duty. I never expect greater clearness in any case, and can freely, (if it is prudent so to express myself,) risk my eternal

condition upon it; and give up my all to his disposal, who has a sovereign right to me, and all my services; being sometimes enabled, in truth and the depth of prostration, to say,

"Thy will is welcome, let it wear
It's most tremendous form;
Roar winds, rage waves: I know that thou
Canst save me *by* a storm."

Oh! have faith in him,—have faith in him, my dearest, best beloved. He is a never-failing helper to all that rightly rely upon him. He has wrought wonders for the deliverance of my soul. He has again and again, made bare his omnipotent arm, and evidently evinced, that therein there is no lack. Blessed and adored be his holy name forever. I know of nothing but duty to him, that would keep me from thee; but I am under such inexpressible obligations to his infinite majesty, that I dare not entertain a secret thought of flinching from his requirings. I often wondered at his sending me; had many objections, and some very weighty ones. I thought, why are not such and such sent; and not one in my circumstances. But all would not do. And now I hope I shall remain given up to do his will, and finish the work he has for me to do. Then, I trust, I shall once more bless his holy name, for the safe and pleasant enjoyment of her, that is much of my portion in life, and of her lovely babes.

31st. It may be some satisfaction to thee, to understand, that for about a week past, I have not been so painfully depressed, as for some time before; though the weight of the work comes upon me daily, and is pressingly heavy, and bears me much down, till I get through it; for till then, I cannot shake it off. If I think I will be cheery, and not enter into pleasant conversation, it avails not, to get rid of the weight, for there it will be; and I rejoice that I am, much of the time, content therewith, even when it causes great depth of distress. And as I here abide, a hope arises that, if I continue here to abide, (I mean in the faith and patience of the saints,) I shall be so refined, in due time, as to be able to dwell with devouring fire, and everlasting burnings, without being thereby pained, or the smell of fire being perceived upon me.

Oh! the baptisms, the burnings, the washings, and repeated purifyings, requisite to the thorough redemption of the immortal soul! Well, may his hand not spare, nor his eye pity, till judgment is brought forth, not in part only, but to perfect victory. O my dear! let us press forward to the mark, for the prize. Let nothing be suffered to detain or retard us. The crown is certainly at the end of the race, whatever doubters may say to the contrary. Oh! how will it fare with such as have let go their hold, and cast away their confidence, yea, vilely cast away the shield of the mighty, as some have done? The breathings of my soul have been fervently to Israel's God, that they may be once more quickened, and encouraged to trust in him, and endeavour to lay hold on eternal life, before it be too late. For though they have sadly slipped, yet great is the mercy and forgiveness of him with whom we have to do. So that if the *righteous*, through unwatchfulness, "fall seven times," yet if his heart is engaged, and his spirit fervently bent upon ascending the hill of difficulty, and his looking, and his cry be rightly unto God, he may and will "rise again." But he that quite lets go his hold, and turns his back on the precious truth, will, with "the wicked, fall into mischief." And it may be depended on, for it is an eternal truth, whatever the deluded souls may boast, that "there *is* no peace to the wicked;" and there *will be none.*

Oh! that our friend Amasa may be favoured with a spark of faith, a ray of hope, and ability to renounce his three potent enemies, "the world, the flesh, and the devil." Oh! that he may feelingly and heartily believe that "the wages of sin is death;" that if he continues to "walk after the flesh," he must and will continue to die; but that "if through the spirit," he "mortifies the deeds of the body, he shall live." Oh! that he could feel the certainty and never-failing reality of these things, and submit unto that power of God, which is daily upon him, whether he will own it or not; and he can no more get from it, than he can get out of his own skin. It is as evident to me, that the power of God is more or less operative, upon all men, during their day of visitation, as that there is a God at all, or as that the influence of the outward sun is felt by all who are within reach

of its rays, and are not past feeling. Men may struggle to be rid of it; may deny its influence; may laugh at those who know they feel it; may turn every way; and yet the flaming sword will turn as many ways against them; the worm will gnaw; the fire will burn, without their leave, and in spite of all their cunning. I know what I say: and yet happy are those who give it leave to burn; or more properly, who bow to its operation, and resign up to its purifying flame, all that need to be consumed by it; for these will be redeeming by its refining virtue: whereas, in the others, it remains "a fire that is not quenched," which will "burn to the lowest hell," if they continue impenitent.

Oh! my dear, I know and am assured, that every man is a fool that makes light of these things. He sports with life and death. He trifles with his own soul. If he would open his eyes, or be willing to see, he might *clearly see*, and *feel too*, that the hand of God is upon him, that his peace is destroyed, that he is at war with Heaven, and is sure to be defeated in his vain hope of escaping the righteous judgment of God. My bowels are moved while I write. I travail that his soul, (dear Amasa's,) may rest with God in peace, in the day of solemn reckoning. Oh! that he may in time believe, what he must find and feel to be true, whether he will or no. Oh! that he may have an heart truly and reverently to say, "Though he slay me, yet will I trust in him. I will bear his rod, and my own burden, because I have sinned against him. I will wait patiently upon him, and submit to his holy indignation. I feel that I am in his hand; I feel his power upon me; and though I have denied it, laughed at, and striven hard to be rid of it, yet there it will be, as a fire in my bosom. I have often thrown water upon it; quenched it; made sport over it; done all I could to stifle and drown it; and for a season, and many seasons, have so braced up my mind against it, that I have thought I had well nigh got rid of it, and yet there it will appear against me; it will burn; it will condemn; it will interrupt my false rest. Oh! I begin to believe it is in great loving kindness to my soul, that I am thus followed. I begin to find there is no escaping from the all-righteous sen-

tence of this just witness and judge, this holy principle. I thought it was something natural, something of man; but I find it too hard for me. It baffles all my art and endeavours to escape its tormenting remonstrances. Surely, it is of God. Surely, in order for my sanctification and redemption, was it placed in my heart. God could not place it there only to afflict, and to answer no good end. Well, I once lived a short time in a good degree of obedience to its dictates; I then found peace. I have since laughed at that peace, but I begin to think it would be worth more than all the world in the hour of death. If I then had peace, and now have pain, in spite of all my shuffling to be rid of it, it must be something real. If it was only imaginary, I should have banished it long ago; for I have scarce left a stone unturned in my endeavours to eradicate it from my breast. Peace, then, I find there is none, but in subjection to this inward law. This will not allow me peace in sin. My very pretences and boasts that I have had peace in sin, have, by my manner of speaking and acting, clearly evinced to each discerning eye, that I was but playing the hypocrite in said pretences. Well, did this divine witness, which I have so laughed at, ever condemn me for what I was not guilty of? Never, in all my life. But whenever I have done well, I have *been accepted*, and found peace. And when I have done ill, sin has been laid at my door. For though I was not willing to grant house-room to that which brings home the sense of sin and guilt, yet it would *be at my door*. It would knock; it would condemn; and I begin once more to conclude it will condemn forever if I go on in my sins, and that if I die in them, where Christ is gone I shall never go. Therefore, I will endeavour, with divine help, which I find is still near, and has long been waiting, to break off from my sins by repentance. I will seek peace once more with my God, before his holy spirit ceaseth striving with me; lest my house be left unto me desolate, and the things that belong to my peace be hid forever from my eyes."

Oh! that this may be his happy experience, and the heartfelt language of his soul, is the travail of *his* fervent christian friend, and thy fervently affectionate, as well as oft tribulated, and often

consolated husband, whose prayers for thy preservation and peace, are oft ascending to the throne of grace,

JOB SCOTT.

My dear children,

Your poor father loves you much, and wishes much to see you; but wishes more to have you do well. Do, I desire it of you, if you wish your dear father to be glad to see you, when he comes home, mind and be good children. Obey your mother. Be kind and loving to her, and help her all you can. Be kind to your poor old grandfather, and love him. Be loving to one another. Don't strike, by any means. Never tell a lie. Speak no bad words. Read your books several times every day. Write as much as you well can. Find some work to do, and don't play too much. Remember, we must all die, and give an account of our conduct to him that made us; and if we do bad, we shall displease him. If we do well, he will bless us, and make us happy forever. And thou, my dear son Oziel, thou art the oldest, do try to be a good boy, and not learn thy sisters, and dear little brother, any naughty tricks; but set them a good example. If thou and they grow naughty, it will grieve thy father's heart; but if you all do well, he will be glad to see you, when he comes home; till which time, he heartily bids you all farewell, and assures you that he remains your loving father,

JOB SCOTT.

To —— ——

Providence, N. C. the back settlements of Friends, not far from Cane Creek, New Garden, 8th mo. 3d, 1789.

My dear friend,

Having passed through many painful services, and sometimes seasons of unspeakable enjoyment, and having in the constrainings of the truth, had divers meetings hereabouts, have been to Cane Creek Monthly Meeting, a time of renewed visitation to many; it was acknowledged by the sensible to be.

Dear W. D. and J. C. are alive in the holy root; their endeared sympathy has been a cordial to my drooping mind. J. took a certificate to visit South Carolina, and Georgia; he expects to go soon after their Quarterly Meeting, which begins seventh day next. I expect to be at it, with my dear companion J. Ladd of Virginia, a solid, exercised Friend, who has a little lively sound testimony in most of the meetings; I understand he is more enlarged sometimes, when the weight of the meetings falls principally on him.

We also expect to go south after the Quarterly Meeting. We shall, I expect, go first to Charleston, then to Georgia, then to meetings about Bush River; these places lie somewhat triangular, and J. C. will, I expect, go round the other way; so that I hope to meet him somewhere on the way.

I had, when I left Philadelphia, strong desires and expectations of getting round to the Yearly Meeting there, in the 9th month; but see now no way of getting on faster than to be back here to this Yearly Meeting in the 10th month, after which there will be in the back settlements of Virginia and Maryland, Delaware, and Eastern Shore of Maryland, as much as I can do, I believe, and do my best, by the spring meeting at Philadelphia next year. I have drove rather too fast sometimes already, though no further on. The weight and toil of the service wear much on my feeble ability, both of body and mind. I sweat abundance, and have frequent slight chills, with vertigo, so as to increase my exercises in some degree; but I dare not repine, for I am wonderfully borne up and helped along, ability being given, and divine enlargement witnessed far beyond my most sanguine expectations. Yet a cup of bitterness is repeatedly filled unto me, whereof I must and do drink for the greater part of the time, but, the divine will be done, is very constantly the language of my soul.

I have not received a letter from New England, since the one from thee. This is a case that has required much exercise of resignation, for I never have been more desirous to hear from home than while I have been in the southern climates; I hope you have not forgotten your exercised though unworthy friend. Well, be it as it may, I have not forgotten you, but have many of

you often in a fresh remembrance, desirous of your firm standing in the life of the precious truth, and in the lively sense and savour of the holy seed. Oh! how often are my cries to the Lord for preservation, both for myself and for my much loved friends.

Please to mention my endeared love, (which is not in formality but in truth,) to such as thou thinkest proper.

Do, my dear friend, let me have a line as soon as thou well canst, if so be that the great Master and Father of the family has kept the door of love and freedom open, which I am not yet willing to doubt.

I hope I need not say much, by way of desire for the extension of sympathy and kindness to my dear widowed wife. I trust the Shepherd of Israel will befriend her, and that her friends will not forsake her.

With real love to thee and family, I conclude, thy affectionate, deeply proved, yet supported friend,

JOB SCOTT.

To his Wife.

Marlborough, N. C. 6th of 8th month, 1789

Dear love,

Although I have, a few days past, written the two enclosed sheets, yet it is in my heart once more to salute thee before I send them forward. For that fulness of endearment which I feel, is not soon exhausted, nor can I with pen and ink express it all; and if it is as desirable to thee to hear often from me, as it is to me to hear from thee, it must be pleasant to know how it fares with me now, even though few days have passed since the other sheets were written. Know then, dear heart, my health is but low. I just keep moving; feel weak in body; stomach weak and uneasy; head dizzy; ideas a little confused at times, on check of perspiration. Yet be not alarmed. The everlasting arm bears up, and wonderfully supports my mind through all. In almost every, or in many places, " bonds and afflictions

abide me." My mind is abundantly depressed, yet truth eminently and often reigns over all; then my cup is filled, and overflows. After Quarterly Meeting at Centre, I expect, if well enough, to go for Charleston, South Carolina, thence to Georgia; thence back to Bush river in this state; thence to the Yearly Meeting at Centre aforesaid. (The Yearly Meeting begins on seventh-day, after the fourth sixth-day in 10th month.) After all that, if favoured to get through with that, there is a wide field of labour in the western parts of Virginia, Maryland, Delaware, and the Eastern shore of Maryland, &c. So that I have not even a hope of seeing thy face till some time after the spring meeting at Philadelphia, next year.

Ardent are my desires, and that often, to see thee, but I dare not much indulge that ardency. Young says, "wish ardent, ever wrong." Whether it be always wrong or not, I know our desires may be too ardent; and I sometimes fear mine are growing so: therefore they are soon checked. For in resignation only I find peace, and therein I find it abundantly, even in tribulation. Seek it, my beloved: lay hold of it; love it in every trial, and cast thy care on him that never fails; then, I have no doubt, thou wilt be carried through, provided for, and graciously preserved.

Do let me hear from thee, and know thy state. My heart is with thee. My spirit sympathizeth with thine, and my prayers are often put up to him, who is able to help, that in all thy afflictions, he may be near, and do infinitely more for thee, than the kindest husband can. Don't expose thyself, nor endanger thy health. Look not too much at any expense that every necessary attendance and supply may occasion. I had rather it would cost all my little outward substance, than to lose thee, or have thy health ruined. Thou art more to me, an hundredfold, than all my little worldly interest. *That*, we may, (with Master's help,) rub along without; but were I to be deprived of thy dear company, I evidently feel that it would more nearly try my resignation, than the loss of all outward estate, even had I much more than I ever shall have. Therefore, I wish thee to see well to thy own health; and may now express my earnest desires that our dear children be kept in the way of truth; in

some little business; from too much play, and running about. Do have them read often, and write as much as may be. Guard them against lying, and all bad words. Don't let them strike one another, nor quarrel. Let them keep mostly at home. Don't whip, or chide unnecessarily, nor yet too much spare the rod. Endeavour, dear love, to attain to, and maintain an even calmness of mind, guarding against all fretfulness. Be kind to my dear old father. He is my father, and I have much heart-felt love and affection for him. Let us make the best of all things, and do the best we can, under all our difficulties; and then, though we may have erred in some things, the Lord will undoubtedly be with us, bless us, and comfort us, and our dear children, as they are brought forward in the truth.

Dear Zachariah Dicks desired me to give his endeared love to thee. He expressed it very affectionately, though a stranger. He is alive in the true vine. He took me aside after a highly favoured meeting, and said to me thus: "We must now part. I don't expect to see thee again, till our Quarterly Meeting, and I wish thee to be encouraged. I have near and dear unity with thee. I don't know when ever I met with a friend that I felt more of an endeared love and affection for." These words flowing from a heart of sensibility, nearly affected my mind, and drew tears from my eyes; for I felt very low, and was humbly bowed, and much emptied; (though highly favoured, a little before;) I felt myself indeed, as a pilgrim, and as a stranger in a strange land, yea, as an unworthy messenger. Marvellous are thy dealings, O my God, with my soul! I said to my dear friend, "Thy words are as a cordial to my mind, and much to my encouragement; for I go drooping along, no man fully knows my path." To this, he feelingly replied, "I believe it—I believe it." Thus the Lord, not only bears up, by his invisible presence, but also begets a near sympathy in his faithful servants, and sometimes causes them to speak a few words *fitly*, and in season; which are truly "as apples of gold, in pictures of silver." Blessed be the Lord for all his favours.

Centre, 9th of 8th month. Truth is still eminently near, and supports. I have had three good meetings, the last three days; that yesterday was the select Quarterly Meeting, where things

opened wonderfully, though quite unknown to me, till after the openings and expression of them, when in the course of the business, great confirmation appeared. Such confirmations I have often had; but I find it is only as I know nothing, and attempt not to do any thing, but simply as it is immediately impressed and opened, that I find peace, or get at the state of things; and am thankful that I find myself more and more unable to move in my own time, being emptied of all. Yet in this state, there seems no lack of matter, after a little patient waiting, out of all haste, or creaturely desires, my own will quite laid aside, and so in the renewed opening and ability, on every occasion. I am more constantly and largely employed, than ever before, even to the constant wearing upon my feeble frame; but he that assigns the degree of labour, graciously proportions the ability. Hence, I dare not repine; nor think of drawing away the shoulder from the work and service. May thy mind be borne up in patience, till I return rejoicingly, to enjoy the much wished satisfaction of thy dear company with that of the children, and other dear relatives and friends. My love to neighbours, relations, and friends, particularly my own dear father and our dear parents. It still continues fervent to them and all theirs. Our dear afflicted sister, in particular, if living; whose state I much desire to hear. Her consolation in the Lord, I often feel a rising petition to the Father of mercies for.

In fulness of heart-felt affection, I now conclude, and rest thy exercised husband,

JOB SCOTT.

To his Wife.

Charleston, S. Carolina, 27th of 8th month, 1789.

Dear wife,

I yesterday arrived here, and received thy, and my dear father's letter of 13th of 5th month, being the first and only letter from home, since the one of 4th month from him, inclosing one

from thee, that being the only one I have had from thee since I left home. Both them and this were long coming, but very welcome when they did come. I have much desired more from thee, but am learning in all things to submit, and submit wholly, for I find no other way of perfect peace. I have written and sent thee 12 letters before this. I am now pretty well for me; have had divers meetings since I last wrote, as well as before, where there are no Friends, to great satisfaction and relief of mind. I go to these places, in the necessity; and get through far beyond expectation. The work is the Lord's, and he shows himself abundantly able to carry it on. Great is the openness and tenderness among Methodists, Baptists, &c., but much greatest among the Methodists. They are the burning and shining light of this country. It seems to me like John Baptist's ministration, "to prepare the way of the Lord," in order that Christ "may be made manifest to Israel." Their doctrines are nearer Friends, than any others; their lives religious; their hearts tender: but, alas! they are abundantly mistaken in the great *haste* they are making. I fear it will hasten many into flat formality, and into a loss of the tender lively thing they now feel. But, Oh! there is little among Friends, to instruct and settle them; else I believe many would flock to our society. However, I am well assured, the Lord is at work among them, and has done great things, for many of them.

I expect to be here a few days, and then go for Georgia. Friends in that state are about 200 miles from here. Thence I expect to move north to Bush river, a few or divers meetings there; thence to Yearly Meeting at Centre, in North Carolina, so round to the other meetings in Virginia, Maryland, Pennsylvania, and Delaware. It will, doubtless take me till spring meeting at Philadelphia. Indeed, I have little openings, at times, so extensively, in regard to people of other professions, that I am now and then doubtful of getting home under a longer time than I have yet spoken of; but as I have hitherto found myself excused, with only attending Friends' meetings, and here and there, (though pretty often,) a meeting at the larger towns, and some particular places, where there are a good many Methodists, &c. I am encouraged in a hope, that I shall still be so excused; and

that others will be sent to other places. For it may be scarce credible in New England, what a field is open for labour in these states. I receive daily and abundant confirmation, that my coming was of divine necessity, and in the right time. The Methodists count considerably more than a hundred thousand members, in Europe and America, and are daily, and rapidly increasing; and yet Wesley, their founder, is still alive, and rides and preaches much; and they say almost continually. I believe some of them here, begin to doubt the safety of their hasty and constant preaching, and other activity; part of which is very tumultuous. These things induce me to hope, "the Lord of the harvest" will send more faithful labourers into this land. But his will be done in all things.

I have never wished the enjoyment of thy company more, than since I left thee. And though my will has been much bowed, and given up, yet I continued to have such fulness of affectionate desire towards home, that when I looked forward, my journey seemed very long and tedious. But of late, though I feel thee, the babes, and others, as near as ever, and desire to return to you, in the Lord's time, as heartily as ever; yet I feel much more of a thoroughly contented mind; not only believing but feeling, that Master's will is ever the best that can happen to me, or take place respecting me. The language of my inmost thoughts is much on this wise: "I am the Lord's, and in no degree, at my own disposal." I don't say, I live always up to this. Would I could say it; yet, I go on from day to day, mostly in that line. "And though much bitter in my cup is thrown," I drink it with very little repining, and find it promotes health, gives a good appetite, and increases digestion. Thus giving strength for very constant and arduous employment.

I never found myself under such constant necessity, or indeed qualification for extensive labour, in nearly every meeting as I have since Yearly Meeting in Virginia. Some about home may be ready to think Job has got into a line of constant service, by some easier way than his old path. But, alas! my dearest, his old path is what he ever expects to walk in, under the cross, if faithful; and "in deaths oft." A path "the vulture's eye hath not seen;" a path seen by none fully, but the all-seeing eye of

Heaven. Here is my consolation—here my repose, that it *is seen*, and I hope, *directed too*, by that holy eye. And my faith is in good degree unwavering, and much of the time, wholly so, that if I henceforward continue faithful, as I know not but I have of late, I shall want no good thing, spiritual or temporal; for who can want, whose shepherd is the Lord of hosts? And I think I can in humble confidence say, in much abasement of soul before him, "Lord, thou art my shepherd."

O my dear, dear wife, thou knowest somewhat of the many pangs, and deep tribulations, through which I have had to pass, in order to the reduction of the creature. I rejoice now in them all, even in many a bitter pill, which want of stability procured; even whilst I mourn under an abasing sense of that want of stability and strict faithfulness, which has made so many bitter pills necessary. For, blessed forever be the Lord, my only helper, he has followed me through all; laying the axe to the root of the corrupt tree, in order to hide pride from my soul, and every other evil, that at length the government of all within me may be wholly upon the shoulders of him, whose right it is. For I believe Christ must reign, even in us as individuals, till he has put down all other rule, power, and authority in us; destroyed not only all direct sinfulness, but even all independent action; bringing us to the loss of all things; reducing us, till we gladly count all things as dross and dung, that we "may win Christ, and be found in him," having nothing of our own righteousness, our own activity in things religious; all this being as filthy rags. Oh! how the world mistakes this mystery! All our own righteousness must surely be renounced, and even done away; all things must become new; all things *of God;* feeling him to be the only spring and motion. This is being found in Christ. This is not having on our own righteousness; yet not the least room for sin of any kind; on the contrary, a perfecting strict holiness in the fear of the Lord.

Oh! that I may never stop short; never give sleep to my eyes, nor slumber to my eyelids, till this is attained. I have the most unshaken belief, both of the possibility, necessity, and unspeakable advantage of it. But Oh! it is through many deaths. Let us, dear love, entirely deny, and give up all that would hin-

der this best of all experiences. Let *death* do all its office in us; for till then, Christ cannot render up the kingdom to the Father, that God may become all in all. For till then, there will, in the nature of things, be some enemy, or enemies remaining: and he must reign in his mediatorial capacity, reconciling us unto the Father, till all enemies are, not in part only, but entirely subdued and destroyed. Hence it is, that the last enemy that shall be put under, or destroyed, is *death.* For when mention is made of the putting down of all enemies, and all rule and authority, it is evident, *that* by which they are put down is excepted, or remains, till all the rest are put down. And as all those who know these to be put down in themselves, feel it to be by and through *death*, the *death of the cross*, so they will find there must be, and is room for the repeated operations of this *death*, this being buried with Christ, by baptism, into *death* and *sufferings*, from time to time, till all other enemies are put under; till our whole will bows, and remains bowed; till all in us that would act, *rule*, or exercise *authority* out of the holy seed, is done away entirely. When this is done, *death* has no more dominion, no more work to do in us; but being swallowed up in perfect victory over all our enemies, God does then indeed become *all in all* in us. Here Christ has finished the work he came to do; saved us from our sins, put an end to sin, finished transgression, and brought in everlasting righteousness. And thus, presenting us to the Father, without spot or wrinkle, as "the righteousness of God in himself," or made pure and holy in him, he renders up the kingdom wholly to the Father, as having thoroughly done the office of mediator between God and man, by joining us to the Lord in the one spirit.

Here is the great mystery of godliness. Oh! that thou and I, my best beloved, my chosen bosom friend, may earnestly, not faintly, but with full purpose of heart, press forward to this blessed mark. And I may tell thee, that I am at length fully convinced there is no other certain way of attaining it, than by submitting to a constant *death* of all that is wrong. For *death* must continue its work till all is put down. And it is above all things necessary, that we get about, and keep about this great

work, *dying daily* till it is accomplished; that we give up our *whole life* without even any secret reserve. Oh! how many have been ruined by their reserves: giving up only in part; having only a half-way religion; striving to serve God and mammon, or something else beside God; living to themselves in gratifications, which, so far as indulged, never fail to keep the soul from dying into perfect life and liberty. Oh! the bondage! They bow down alway; never rise superior to the power of the oppressor. They see that rest or ease is seemingly good; so they bow down as between two burdens, and "become servants unto tribute." They have so much religion as makes wrong indulgences a burden to the tender-breathing life, yet so much reluctance to the entire *death of the cross*, as makes their *religion* a burden. So, between these two burdens, they are rather distressed tributaries, than free subjects of either kingdom. My soul knows, and has deeply groaned under this cruel bondage: but, blessed be the Lord of liberty, he has so engaged my heart to follow him, that it is, and has been for some considerable time, the fixed, steady intention of my mind, through holy aid, to make war in righteousness, not in part only, but in *true righteousness*, with all evil of every kind. For I am, beyond doubt, assured, that no other state will ever afford unshaken peace.

If all that profess to believe in perfection, did really believe in it, and steadily press after it, I believe God's kingdom would soon come on earth as in heaven, far more extensively than there is now any room to expect it soon to do. For, alas! where are they who even *intend* steadily, and unceasingly, henceforward to deny themselves, take up their *constant* cross, and follow Christ *fully*, and wherever he leadeth. Few, I believe, with *full purpose*, even *intend* this; and without *intending* it, aye, and earnestly wrestling and labouring for it too, we shall never ascend to the top of the hill. We may have good desires at times; and now and then be alarmed, and resolve, and re-resolve; and yet make very little progress. And this, I fear, is too much the case, with the great bulk of even our society. Far be it from me to say to the least in Israel, stand by thyself. The Lord knows I often abhor myself in dust and ashes. But I see that this irresolute, half-way of being religious, will not do:

the whole heart is called for. There is no moment when we may omit the watch, or please ourselves in things forbidden, with impunity: no, no. Our whole lives are short enough to finish the work our God has for us, even were we constantly engaged in the good *fight*, against every evil motion. But, until we engage in it without reserve, sin will have dominion over us; will reign; will more or less bring us into bondage. And while this is the case, we are in imminent danger, that we shall yet finally centre in the bondage of sin and corruption; the thraldom of worldly-mindedness, ease, dissipation, or some state or other, into which we may be spewed, as it were, out of the Lord's mouth.

I little thought of all this, when I began; but I generally write just what most impresses my mind. Unto whom, or whether to any, this may be of use, I know not. Perhaps it may another day, to my own soul; therefore wish it preserved. For I desire, above all things, to be aroused, from time to time, from every false rest, till I become "perfect and entire, wanting nothing." Let this be also thy most ardent pursuit; then am I assured, our joy in the Lord, and in each other, will be *full*, and that no man, no adversity, no height, nor depth, can ever destroy it, or take it from us. Oh! trust in the Lord forever. He still remains a source of everlasting, never-failing strength. Live near him; then his arm will most certainly be underneath and bear thee up through all. I am much with thee of late, in spirit, both day and night; yet feel in good degree happy, in the divine will, and firm assurance of my own and thy preservation, if we love the Lord fully, and that he will not suffer an hair of of our heads to fall to the ground, without his providence; for all things must work for good to them that *fully* love him. I have cast my care upon him. I stand resigned to his holy will. Do thou so too, and all *will* be well.

Though I have given thee and all up to Heaven's all-wise disposal, yet I feel that thou art much of my portion in this life. Thou art engraven on my heart, and livest in my soul's affections. God Almighty keep thee: the angel of his presence preserve, watch over, and defend thee. To him, I dedicate thee. To him, I recommend thee, with all that's mine, beside thee, and

all that's near to my soul. I expect no good, out of his will; therefore, I cheerfully trust myself, and my all, to his absolute disposal. This I would have thee do; not too anxiously wishing any thing, even my return. It will be in good season, if I abide in his will and direction, waiting his time, and before that, it cannot. Meanwhile, be it thy care, to train the tender lambs to virtue. Make them know their places. Bow their wills to discipline; yet beware of all austerity; nor use too frequent blows, or chidings. A steady hand maintains dominion, though mixed with much paternal sweetness, mildness, and affection. Give my endeared love to my father. I wish his present and eternal welfare, and desire that the Lord my God may put it into his heart to be kind and loving to thee and the children. I am sensible, that true patience, if he abide in it, will do much more to make his old age happy. Read this to him, and may he feel my heart's good will towards him.

I was rejoiced in hearing that my much beloved sister, our dear Remember, was still mending, and more so, in her being "resigned and happy," and desiring her *preservation* in that *holy good*, which she has so eminently witnessed. I often bow the knee to the God and Father of our Lord Jesus Christ, in profound reverence and thankfulness, for his gracious dealings with her, and in fervent supplication for the continuance of his all-sustaining aid, unto her. May she ever trust in him. She has great cause. She knows he is a never-failing helper. My dear love salutes her, and all her dear brothers and sisters. May they choose the Lord for their portion. There's nothing beside can ever make them happy; nay, nothing out of his will and favour, is of any worth to their souls. I often wish their welfare. But let them bear in mind, there is no way to the crown, but the single way of the cross; and here's the only true substantial liberty.

In fullness of heart-felt affection, I remain thy true and ever loving husband,

JOB SCOTT.

Second-day morning, 31st. We are soon to start for Georgia. Feel clear of this place, though there is not so great

openness here, as in many places. My ardent wishes still ascend, dear love, for thee and thine. Oh! walk with holy Jesus. Be thou pure; then may we live, if I'm so too, to be each other's portion in the Lord. Waking early this morning, the journey before me, as at many other times, looked so great, and I felt so weak, that for a moment, I was ready to faint. But remembering that my strength was not in my own arm, and feeling evidently that I had no liberty to flinch or turn back, a little courage was revived, and faith given, that all things required may be done and finished through him, without whom nothing good has ever been done. So I once more surrendered my all; and, lifting up my heart to Heaven, for my own and thy preservation, concluded to press forward through every crowd.

Do, dear love, as soon as well thou canst, convey to thy deeply tried husband, the feelings of thy heart—thy ease, thy weal, or wo. Tell him that loves thee more than stores of gold, how thou hast weathered out the storms of life; how thou hast been resigned, preserved, borne up, and stayed; or sunk, depressed, and grieved; while he's been from thee, in the toils of war; in hope, through fields of fight, if faith be kept, to purchase peace; at least, escape the rebel's or deserter's fate. Farewell, dear soul. In love, that diminution knows not, bid I thee farewell.

JOB SCOTT.

Extract of a Letter to a Friend.

Centre, 10th month 9th, 1789.

This Yearly Meeting is very large, and attended with some solid weight, and with a good degree of concord.

The matter of joining the Eastern Quarter to Virginia Yearly Meeting, has been before a very large committee, and they agree to report it as a matter too weighty to be now resulted. Truth eminently overshadowed the committee, and many solid Friends were clear it would take place in time, if Friends kept their dwelling in the light.

Our dear eastern Friends so love their western, that it makes hard work for them, as yet, quite to give up to it; but their conduct was truly commendable. One dear woman, on the committee, said with tears, that though it would be very hard parting with her western friends, the Lord's will be done. On the whole, the Lord's arm is able to bring it about, and I have no doubt, will do it. Divers other weighty matters were very solidly before the committee, and the Master's help was graciously felt, and some souls humblingly bowed. Blessed be his name forever.

Dear Richard Ridgway and Jonathan Wright are acceptably at this meeting, which I suppose will close to-day, or to-morrow morning; I may then soon see Virginia, as I have had pretty full opportunity to get clear of the Carolinas and Georgia.

—— Yearly Meeting is over, and ended under as solemn a covering as I ever knew one. The holy oil swam atop of all. The Lord's name was exalted; his people's souls greatly tendered and refreshed. It was a time not to be forgotten.

To his Wife.

Centre, 24th of 10th month, 1789.

Dear and tenderly beloved wife,

I received, the day before yesterday, the second letter from thee, dated 4th of 9th month. Long had I waited, (and endeavoured to wait patiently,) to get a fresh token of thy affectionate remembrance of thy oft-stripped, and deeply proved husband. Oh! how my heart has often panted, (if I may so express it,) after a line from thy dear hand and heart. Well, at length, I rejoice, with great joy, both in thine, and our dear father's two letters. My soul blesseth the name of our gracious Helper on thy account. May the guardian angel of his holy presence still encamp around, and safely defend thee and thine, from all harm; and fill thy cup with that peace, that earth cannot afford thee. My prayers have oft ascended, (whilst my heart has affected mine eyes,) to the throne of grace on thy behalf. Oh! trust in

him!—forever trust in him, dear heart, and he will never forsake thee. I have often felt deeply for thee, but as constraining love and real necessity have drawn my mind to continue my labours in this land, I was made to give all up; and, dedicating my whole heart to the Lord's service, I believed he would shield thy soul and body, if thou loved and looked unto him, from injury; and now am glad thou endeavoured to be resigned.

I expect, ere this, thou hast got my two last letters, both very long ones; the first from here, and hereaway, before I went more southerly, the last from Charleston. That was my 13th. By both may be seen, I was not to be at Yearly Meeting at Philadelphia. Nay, my dearest. He who giveth us life, breath, and all things, has, I believe I may say, constrained me, much against my natural inclination, to be here at this late season. Don't, I intreat thee, give way to any anxiety on account of my detention. I believe, without a shadow of doubting, that even my life was spared, some years ago, in extreme sickness, at brother Lapham's, before I was thine, or thou mine, even when I seemed nigh unto death, upon the express condition of my labouring faithfully in the Lord's vineyard; many parts whereof, were then, in the clear vision of light, set before me as plainly as ever I saw trees in a forest; insomuch that when, next morning, I had such an extreme ill turn, that I seemed almost dying, I had no doubt but I should live, get well, and go on the Lord's errands. But, alas! how slowly and poorly I have got forward, much of the time since that awful and ever-memorable season.

But however I may have lagged, or stumbled along, he has marvellously made bare his holy arm, again and again, for my help and deliverance. Wonderful indeed have been his dealings with me, in the course of my floating pilgrimage on earth's unstable shore! Thou, dear heart, art well acquainted with some of the turnings of his hand upon me, and displayings of his power and goodness towards, and for me. May he ever be adored by me and thee, and that with profoundest reverence. He has made a way for me in this wilderness land, time after time, when and where I just before saw no way; indeed, where it seemed almost impossible a way should be made.

The extreme strippings and loss of all things, to which I am

often reduced, I have no words to convey a full idea of; but have known more of perfect submission in such seasons, than ever before. My life, and my all, are much of the time, freely given up; even at times when I can scarce forbear groaning out aloud—times when I feel as if I could not live much longer, without relief. But as I bow to it, and say, "Lord, thy will be done: I will, through thy holy help, endeavour to bear, as well as I can, whatever thou seest best to lay on me, or require of me," he is graciously pleased, from time to time, to appear, dispel the clouds, scatter my enemies, and beyond all expectation, to arm me with the whole armour of God; making way to the hearts of the people of all ranks and denominations; tendering their very hearts in a manner truly marvellous, and to my great confirmation, that I came into this land in the right time.

Dear James Ladd is yet with me. We have had many meetings among Methodists, Baptists, Presbyterians, some Dunkers, Mennonists, Nicholites, and Church people; and the Lord seems to be shaking their sandy foundations. The openness is such, that I find it specially needful to guard carefully against being led out to appoint meetings, without real necessity; especially as Friends are forward in proposing; and I have declined many places, where we might have been received with open arms and hearts. And yet in some few meetings, I as clearly feel, they prepare war against us, by inwardly bracing against us, and shutting us and our testimony out, as my eyes see their faces. These are settled in the form; full of their dead faith and performances. And, being in the ground of things, exactly in the state of the old scribes and Pharisees, like them, they shut up the kingdom of heaven; not entering themselves, nor suffering those who gladly would enter. Among such it is almost, if not sometimes quite impossible, for many mighty works to be done. There is more openness among publicans and harlots; and some of these, I believe, will be so wrought upon, and humbled down, as to enter the kingdom, while great professors, and strict in outward devotions, will be shut out, and even many such in our society, as well as others. For I find "the letter killeth" every where; and scribes and Pharisees abound among Friends, nearly as much as among any. And though zealous of the law, and outward discipline

and order, are still greatly shutting up the spiritual heavenly kingdom, against themselves and others. Oh, what care!—what toil and pains!—what earnest labours, to build up society!—to cleanse the camp, and extend the testimony. And, alas! alas! after all, how much, and mournfully, this is carried on in man's strength and wisdom. Oh! how hard it is for self to be still, and all flesh silent before the Lord, till he arise, and abilitate. Many Friends, in our and this land, are so far from full reliance on the Lord, that they seem as if they thought the great cause would be deserted, and the testimony fall to the ground, if the arm of creaturely ability was not stretched out to support it, and scarce dare to wait for life and help divine lest it should be too long in coming. Surely this is lack of faith in Israel's never failing Helper, and an unwise trust in the arm of flesh. Even some who began in the spirit, seem now attempting to be made perfect in the flesh; as Paul hinted to the Galatians. And it matters not, what it is they are engaged in, so that it be in their own strength and wisdom; it is still flesh, in the apostle's sense of the word. It is not confined to circumcision, days, or times; but comprehends all creaturely performances; and these have greatly eat out the life of religion in almost, if not quite all societies.

I have been abundantly constrained to bear testimony, from place to place, among Baptists, Methodists, &c., against this vain endeavour to be made perfect in the flesh; lifeless preaching, praying, singing, dipping, eating, drinking, &c.; and I feel the same want of life in great part of the buildings up, &c., in our own society, that has so distressed my mind among others. Oh! that the Lord were rightly trusted in and waited for. He would not tarry longer than best; and when he did appear, the healing, helping virtue would be with him, and he would do more for us, in our meetings of discipline, in one hour, than a host of us can do for ourselves in our whole life-time.

How my soul has been affected in beholding all societies too much clothed with the linsey-woolsey garment; a little smattering of divine influence, and a great mixture of creaturely invention, activity, and zeal. And yet, alas! a right zeal is mournfully wanting. And too many that have seen the insufficiency

of man, are settled in the other extreme, and instead of waiting with their lips in the dust for help, are sitting down at ease, caring but too little for any of these things; and some, glad to find a hole in an exercised brother's garment; whereas, every right spirit mourns.

But why should I dwell on the various ways wherein religion is obstructed in others? Have not I enough to do in watching against the enemies' subtle workings against the life in myself? Oh! how many snares!—how many ways to be hurt! May the Lord, without whom I am nothing and altogether vanity, hold my right hand, direct my feet, keep my heart, and finally make my way perfect before him. David said, "As for God, his way is perfect." It seems he had good cause to say so, for he could also say, "He maketh my way perfect." Oh! that I may be able to bear like testimony. But truly he does so for us all, as far as we are wholly given up, at all times, to do and suffer his will. Our help is only in him. All our destruction and imperfection is of ourselves. And we keep ourselves long complaining, by not fully submitting. Great part of the many bitter pills and potions is greatly owing to want of resignation. "This duty gives up little more, than anguish of the mind." It sweetens many a bitter cup. And if thou, my sweetest portion in life, the love of God excepted, canst be resigned to the Lord's will in my absence, I have the most unshaken assurance he will fill thy cup with blessing, and divide the spoil equally with those who "stay by the stuff," and those "who go forth to war;" as my friend J. A. writes me, he had to think, when dear John Simpson visited thee and thine. My soul rejoiced in hearing that that worthy servant was favoured in my family, and that the hovering wing of divine good was eminently among you. The Lord Almighty keep you all to his glory, your own, and my poor soul's peace and consolation. Give my love to Jonathan. Tell him I really thank him for his kind letter, and his proposing my dear wife and family to John's attention, but want of time, amid the crowd of this Yearly Meeting, now in being, and writing letters which I cannot well avoid, prevents my writing to him at present.

I rejoice that thy health has been better than usual, and

especially that thou hast thereby been the more cheerful. See how good the Lord is! My health is much improved by cooler weather, and is now tolerable; though what I went through in the extreme heat, I believe thou wilt scarcely ever have a complete idea of. I marvel how I got along; both body and mind were so greatly afflicted. But as Christ is head over all things to the church, so he is to each lowly member; and still makes wind, waves, and when he pleases, all things obey him, and all works good to the truly humble. I have seen his hand in the deeps, his wonders in the mighty waters. My soul prostrates before him. My eyes run down with tears in remembrance of his gracious dealings, and my heart is moved within me while I thus commemorate his goodness.

I sometimes am just ready to let in a fear that some dear Friend may think my stile a little affected. But, Oh! let them feel deeply with me, and for me, and I trust all will be well, and will sit easy on their minds. I am far from thee, and other endeared connexions; and when I write, my bosom heaves with feelings of affection to thee and them; and my heart, as it were, swells with gratitude to Him that has made darkness light before me, and stood by me in the hottest battle. Many painful conflicts has he led me safely through. And though I am in deaths oft, yea, *die daily*, nevertheless I live; yet not I, but Christ that liveth in me. Though I suffer loss, I dare not repine; for he maketh me again and again to possess all things. And though I know certainly I am poor, and have nothing, yet hope the Lord, through me, though mean and abundantly unworthy, is in some degree making others rich; and filling their souls with songs and hallelujahs. Blessed be his holy name for ever.

29th. Yearly Meeting is over. A more trying, stripping, and conflicting time, I scarce ever knew, than during part of this Yearly Meeting; nor more consolation and wonderful goodness, than in the solemn close of it; a close, as weighty, solemn, and soul-tendering, and I trust, as long to be remembered by many, as ever I knew in my life.

Dear James Ladd is yet with me, but I don't expect him much longer. Dear Zachariah Dicks says, "Don't, dear Job, by any means, forget to give my most endeared love to thy dear

wife." Do write to me, my dearly beloved, as soon as thou canst: a letter from thee is as marrow to my bones. Nurture the dear children in the right way of the Lord. Give my dear love to my dear father. May he trust in the Lord in his old age, and gain a nearer acquaintance with him, before he goes hence, to be seen of men no more. Who knows but that is what the Lord is lengthening out his days for. May he keep in the patience, and not be fretful. I believe fretting grieves the holy spirit.

I now enjoy what more than makes amends for all afflictions. May thy soul enjoy a portion thereof. And now, in dear love and affection, I rest thy true and faithful husband,

JOB SCOTT.

To his Wife.

Amelia, Virginia, 14th of 11th month, 1789.

Dear love,

I wrote thee largely from Centre, North Carolina, at Yearly Meeting time there, a little more than two weeks since. Some few days past I wrote to Thomas Arnold, and soon after, I took a severe cold, and repeating it several times, it brought on a hard cough, head-ache, and considerable fever; but I hope the worst is over. I have kept travelling, though scarcely able. I have rode about 17 miles to-day; and since I left home, by accounts, 3708. This is my 15th letter to thee. And since I cannot be with thee, as my heart desireth, I hope my letters, if they reach thee, will afford thee some satisfaction. I hope thy dwelling may be where thou may daily receive far greater satisfaction than earthly things can afford. All our real good is in God. Other things are, in a lower sense, goods, as he is pleased to give us real enjoyment in them; but by and by, we must be separated from them all, not for a short time only, but forever. How needful then, that we be so prepared to take satisfaction in him only, as that this great change may not deprive us of our happiness. Oh! the depth of poor James Naylor's expressions, respecting the spirit which he felt!—every word, indeed, of said expressions

is deep and weighty, but I mean in particular this: "In God alone, it can rejoice, though none else regard it, or can own its life." Ah! dear James, the Lord thy God taught thee this through many tribulations: and there is a little remnant, a very small number, who have nothing at all to boast of, who are, in some little degree, learning the same lesson. And Oh! my dear wife, thy poor husband is fully convinced, through many overturnings, that until we get to this state, our happiness will be liable to interruptions. Indeed, it is wisely ordained that it should be so, by him in whom alone is any permanent unshaken bliss. And as we find it so, day after day; every thing wherein we promised ourselves delight, more or less failing and disappointing us; this has a tendency, if we are well-disposed, to drive us nearer to God, by weaning us, little by little, from other things. Thus came the wonder of his age, the blessed John Woolman, to witness his works go so fully beforehand to judgment, that he was *dead*, whilst yet alive in the body. Oh! the strippings and mortifications through which this is attained; so that it was said of him,

"Redeem'd from earth, and earth's perplexing cares,
Redeem'd from lawful, and unlawful self,
Thy mind was tutor'd, fitted and prepar'd,
T' enjoy the highest privilege of man;
A fellowship celestial, whilst below,
A near communion with eternal good."

Oh! this work of redemption. Few know what it is; and fewer still are willing to dwell in the furnace long enough to have it fully effected: for he who only can effect it, baptizeth with *fire*. This is very distressing to that in man, that loveth ease and pleasure. But this refiner has his fan in his hand, and surely will, if submitted to, not in part only, but *thoroughly* purge his floor; and, by burning up the chaff with unquenchable fire, will gather the wheat into his garner. May thou and I, dear heart, and all that have known the beginnings of this work, so endure it, love it, and keep to it, that it may be *finished*; even though we witness, before we can say with Christ, "it is finished," as he witnessed, the mingling of wormwood, or vinegar and gall.

My soul knows that this is the way; and had it been strictly walked in, I might ere this, have known my calling and election made sure forever. Well, my deepest and sincerest desire for myself is, that I may henceforward cleave incessantly to that which burns up the dross, tin, and reprobate silver. I wish none of it to remain; for each dreg of it retards our growth in the divine life. Oh! what an excellency my soul sees in the life and spirit of such as have been truly faithful; as John Woolman, &c.; and as William Penn said of some, so say I, with living desires that I may realize it in a happier world: "Oh! blessed men! Oh! blessed spirits; let my soul, or may my soul dwell forever with yours:" or to this import.

I have no clear prospect of seeing home before next spring, though my dippings are so in the deeps, that I often feel as if I could not go on much further. But as I never went down (till now) so low as not to rise again, I cannot doubt of being carried through all, if my life continues to be freely offered up as a sacrifice to him, to whose goodness I owe it; as indeed it has in great degree been, most of the time since I saw thy face, though I assure thee, no otherwise than through "burning and fuel of fire." But be it longer or shorter that we are separated, I hope and believe our meeting again, will be with fulness of love, endearment, and joy; and that our hearts will, as it were, live in one another meanwhile.

The work is too weighty and pressing on me, to think of fleeing from it. I know it is of the Lord, and many are the witnesses of it. My dear companion leaves me to-morrow, or next day; but I dare not doubt of having suitable company. My love to my dear old father. I wish his happiness in time, and forever. May he know a preparation for death, before he goes hence. Do, my dear, do all thou can for his comfort. It will tend to the weightiness of thy own crown, in the end. My love is also to dear father and mother Anthony, and all my dear brothers and sisters, both mine and thine. And with many good wishes, it is also to my own dear children, which the Lord has given us. Oh! may they be preserved in the innocency, till life divine may open in their souls. My prayers are oft to Heaven, for them and thee,—when none around me know, but that sleep pr-

found my eye-lids close.* As usual, I mention my love also to other relations, my neighbours and friends; and I can scarcely close without expressing my wishes for the preservation and consolation of our dear sister Remember. I oft think of her trials and afflictions of body and mind. May they all work good to her soul; and they will, if she faints not, but holds out to the end. Oh! may she not be suffered to let in discouragements. He that has been with her, is *God over all.* He never can fail her, if she rightly trusteth in him; even though he slay her, may she still trust in him. This is the desire of my soul for her, and for you all.

I rest thy ever affectionate husband,

JOB SCOTT.

To Moses Brown and Wife, Providence.

Leesburg, 12th month 10th, 1789.

Dear friends, M. B. and wife,

I just now received, (on my arrival at this little town, or village, in Virginia, about 188 miles from Philadelphia,) your kind letters, the one from the wife, dated 11th of 10th month, the other from you both, of 28th of the same month; both were truly acceptable. The account of my dear wife's being in a mending way is peculiarly so, and I felt great thankfulness that care has been taken that she should not want for medical assistance. I have written to her and dear father Anthony several times, especially desiring she might not be neglected in that, or any necessary accommodation or assistance. I expect, from your accounts, she has had a pretty low time, though you do not exactly say so. I suppose you thought it best to be sparing; however, I wish all necessary care may be extended according to her state. I am long detained from her, but I hope she will be preserved in patience. I am almost certain if she could feel the necessity that is laid upon me, powerfully so, indispensably constraining me to go on from place to place, she could not even wish me to draw away the shoulder, or turn my back on

the fields of labour which have been and are opened before me, with a clearness truly admirable, at least to myself. Though I am long from her and my friends, I am very diligently moving on; stay no longer at a place than just to take a meeting, in scarce any instance; and have travelled till about 10 at night, several nights within a week, to avoid delay; though I fear to do the like again; my health but ill allows it, though as well as usual. I still hope to be at liberty to return pretty directly after spring meeting; but if I do, must rather drive or leave some places where my first prospect extended, and leaving them feels like bringing their weight on my shoulders, or rather my heart, to New England. As to my own will, I remain abundantly given up; but if I knew my dear wife, or solid friends, were uneasy, or fearful of my staying too long, I believe I should labour to stifle my lively exercises in regard to some places.

If I may be allowed to say it, I am helped along beyond all expectation, to my great admiration, thankfulness, and humiliation. I find as I have no ability of my own, and strive not to have, I am supplied with that wherein there is no lack. But, to keep the balance, am frequently tried with the loss of all, and with lowness and depression, which, were I to tell you of, you would conceive but a faint idea, were it not for something of a like experience. But all is in wisdom and in goodness; it is my Master's will that a cargo of considerable weight, whatever its worth may be, should be transported from place to place on board my little bark: this requires necessarily the spreading of a considerable sail; and this, it is evident, could not be safely done without ballast, or a balance of weight proportional to the spreading of a considerable sail; this weight must, as is purposely designed, *bear down*. Here is the only safe sailing, and even so, a reef or two in the sails is often necessary, and sometimes no sails at all can safely be spread. It is pleasant to the mariner to spread sail largely, and in a pretty full gale; but the safest sailing is not always when the sails are most extended. But blessed be the Helper of Israel, he knows when to take or order down our topsails, and will, when he pleases, make us know our dependance. I rejoice that it is

I desire that his hand may turn, and overturn in me, till I rest wholly from my own works, as he did from his, and move only as he may move me. I am not sensible of much else since I left my own land, yet see clearly that frequent abundings require a balance of proportional abasement.

I am glad dear New England has been visited; may it not be in vain.

My love is feelingly to you and your friends.

I have had the epidemic; divers have died with it; it spreads, I hear, to Georgia. If I had been at home, should have thought a bed best for me; but have kept travelling; am much mended, but cough daily, and much of the time. I sweat still in meetings, and so can scarce avoid taking cold. Beside, my line of exercise affects the lungs considerably; but holy oil often flows over and atop of all, and oil, you know is healing. I have no cause to complain. Friends are very kind, and the best Friend abundantly the kindest.

Don't be backward in writing; I am glad of your letters; and do let me know if Friends are fearful I shall stay too long; it would pain me; I am straitened lest they should, and yet almost under a compulsion to proceed a little further; but all according to first and lively prospects. I have scarce ever been twice at a place, unless on account of Yearly or Quarterly Meetings, and have omitted going to some remote places. How it will feel when I get home, I must leave, but I hope not very painful. Do be plain with me. I have no view of detention much longer than spring meeting, but begin after all my diligence to doubt if I can get along directly after, without leaving the wages of solid peace behind me.

Do encourage my dearly beloved to trust in the Lord, and give me up freely, till I can return with that clearness which may allow of love, cheerfulness, and mutual consolation, without alloy. I believe some have staid too long. May it never be my case. Nor yet the other hand error. There is a right line of duty; I think I am sure we may know it, and that solid peace is in it. May all I love observe it.

I find many solid Friends from place to place, also many outward-court worshippers. But it is a day of blessed, yea, exten-

sive visitation to many of several folds, almost throughout these extensive lands. I have indubitable confirmation that I am here in the Lord's time. He seems at times to be shaking not the earth only, but also heaven; and that which many have thought very heavenly, is made to vanish as a scroll. May He send forth more labourers. There is much room for it. I almost marvel how some can stay at home. Yet let none run unsent.

Farewell, dear friends, in love that is unfeigned, wherein I am your constant friend,

JOB SCOTT.

To his Wife.

Fairfax, Virginia, 170 miles from Philadelphia,
first-day, 13th of 12th month, 1789.

My dear wife,

I received thy letter of 9th month, and have written thee, once or twice since. This is my 16th. I have a few days since, received letters from dear Moses Brown and wife, very acceptable, giving accounts of thy state. I rejoice, that thy health is improving, and hope, ere this, that thou art well as usual. If so, do, dear heart, let me have another token of thy love. Do write me a little of thy condition; how thou gets along; how patience holds out. I have lately scarce any greater exercise, than what arises from thoughts of thee and the family. I hope thou wilt hold fast both faith and patience: I find myself obliged to labour for it, or I should flinch from duty, to get to thee. My desires to get home are as earnest as I dare let them be, on my own account: but what calls my attention home, is much more on thine, than my own account. My love to thee, and the dear babes, is, I believe, fully equal to what it ought to be. But I have so often been made to give up all, since I saw thee, and submit my own will and desires to be crucified and slain, that under the pressure which I still powerfully feel upon me, to labour further in this land, I could in some degree cheerfully,

as to myself, give up to be delayed in my return home, many months longer, rather than bring the bands home with me, wherewith I am girt about; and feel the weight of the service now required, with the additional weight of unfaithfulness.

Do, my dear, a little while longer, give me up freely, and trust in the Lord: he will not fail thee, if thou dost; but bless and sustain thee. I feel too great necessity pressingly upon me, to leave this country yet awhile: though I have no new prospects since I left home; or nothing but what was clearly included in my lively views and openings at that time. I travel, some think, almost imprudently, by day and night, to get along; and I assure thee, it is greatly for thy sake. I am scarce ever twice at a place; but after meeting at one place, put on almost immediately for the next. Friends almost marvel, how I could get through last week's travel and labour. It is Quarterly Meeting here. If I go over the Alleghany mountains, to Redstone, I see no possibility of getting ready to come home, till a few weeks after spring meeting. When I left home, and for seven or eight months after, I as fully expected to go to Redstone, as any where at all. That place has been lately much visited. Peter Yarnall has just come from there. I am asking a release; but don't feel quite so clear of that part of the vineyard as would be pleasant, if I go not. If I go, I expect it will be in a few days.

I am well assured, the death of my own will, so far as attained, has saved me from many a bitter pill, since I left thee; and made many a bitter one much easier endured. But I have lately been a little thoughtful, whether I should not look toward home, with an eagerness that would end in a loss to my own soul, and the defrauding of my fellow creatures. If so, in my loss, thou also, dear love, wilt likely feel part of the smart, and taste with me the bitterness. But let us be patient. Let us be faithful. It will not be long, I trust, at longest, till I may be at full liberty to return, so as not to lose my reward. Meanwhile, be careful of thyself and infants. I understand the dear babe is grown, though it looked at first unlikely to live long. Nurse it carefully, and nurture the older ones in the right line. I wish them to read, write, and work a little, and by all means,

be good children, live in love, obey thee, and those they should obey.

I have, since I wrote thee last, passed through a dark vale, in which my trials, in some respects, exceeded all I had known before. But I may tell thee more fully of it, when we are face to face; and may now tell thee, the stream of enlargement, has been more full and constant since, than for so long before, during this journey; if not a good deal more than ever. And I rest unshakenly assured, all will be well, if faithfulness continues to the end: but otherwise, have nought to expect but wretchedness.

Give my dear love to dear father Scott. His glass is swiftly running; may his soul be fitted and made ready for a better world than this. Also my love is to dear father and mother Anthony, and all theirs; especially our dear afflicted sister. May she not cast away her confidence in him who cannot fail her, if she rightly loves him. Also to dear sister Lapham, husband and children, and all my relations, neighbours, and friends.

Do urge dear father Anthony to write to me. I did expect more letters from you. Perhaps you think it is best to disappoint my wishes, for my good. I hope I am, in degree, resigned to it; though I think sometimes, if your souls were in my soul's case, it would bring your pens to paper oftener. Redstone, is yet more of a heavy stone, than I could wish to bring to New England, yet am not certain I shall go there.

In fulness of heart-felt affection, and with prayers for thy preservation and patience, I remain thy ever-loving husband,

JOB SCOTT.

To his Wife.

East Nottingham, 5th of 1st month, 1790.

Dear wife,

I wrote thee about the middle of last month, at Fairfax. I hope I am since fully excused as to Redstone; and have gone through the meetings in Virginia, Maryland, and Pennsylvania

except the Eastern Shore of Maryland, and a small number of meetings now before me. I am now at dear George Churchman's. He has very lately buried his wife, and is going with me to a few meetings. I have no steady companion, but get along through ups and downs, so as to find relief from place to place, and feel clear. This is about 52 miles from Philadelphia, but I am now bound further off, pretty far down the Eastern Shore of Maryland, and take the meetings there and in the state of Delaware. So that I now expect to be clear after spring meeting, to come home, taking a few meetings in Jersey, that I have never been at. Dear William Matthews and Elisha Kirk, both of York, (Pennsylvania,) where I was a few days past, were much unwell. William confined to bed, exceeding weak, and Elisha's symptoms very threatening. Peter Yarnall out in truth's service. His dear little wife Hannah is very cheerful, and gives him up nobly. She is a choice little woman. I felt nearly with her, especially as her case brought thine so fresh in view. I also saw my beloved friend Isaac Everett's wife. She is pretty cheerful too, and says she believes she could have no comfort in her dear husband's company at home, when he ought to be abroad.

Oh! my dearly beloved, I often admire more at poor women, with families of children around them, being given up, and kept so, through their husbands' long absence, than I do at those who go forth being given up. For *we* feel the deep and pressing necessity, the "wo unto us," if we refuse; and this constraineth us, that we dare not turn our backs: but that our dear lonesome wives, should bear up under every trial, in our absence, without a murmur, (they not so sensibly feeling our weight of necessity,) this is truly, at times, to me admirable; but I consider, "he that hath called us is holy," and able to do all things. May he still give thee, my dearest, true patience, and preserve thy mind in cheerfulness and resignation. And in thy submitting wholly unto that which alone can thus preserve thee, I am well assured, thy peace, in the end, will "flow as a river." My spirit is often with thee, sleeping and waking, and my silent intercessions still ascend on thy behalf, that guardian angels may attend, and keep thee safe from harm.

The foregoing I wrote before meeting. We have since been blest with showers of celestial rain, in a large heavenly meeting here. I am often made to marvel at the sheddings forth of the holy anointing oil, in our meetings. Many times, when constrained to stand up, I feel as if I could scarce possibly get along; and yet keeping low, and guarding against every thing creaturely, I often find that before I am aware of it, as Solomon says, my soul is like the chariots of Amminadib. Great is the openness and tenderness, among multitudes. And I have a fulness of divine evidence that "my labour is not in vain, in the Lord." Do try to give me up freely till spring; the more freely, the fuller, I believe, will be thy joy. I should long, if I dared, to get home sooner, but find my peace is not full but in full submission. However, the time will not, I trust, be long, till we meet again in joy. Do all thou can, I pray thee, for the dear children's preservation. May they be good, obedient children, and love one another. Give my dear love to my relations and friends. Worldly matters are submitted to thy, and thy dear parents' disposal, till I return. My health is middling. I still cough. I sweat, and then take a little cold. This prevents full health, but am favoured to keep along, and move faster than some think advisable; but I have solid peace, and believe delays are dangerous. This is at least my seventeenth letter to thee. Do write me once more, between this and spring. I crave it of thee, as thou lovest me, and wishest my consolation.

And now, in the overflowings of love and endearment, to thee and the dear children, and to our beloved Remember, I bid thee a hearty and affectionate farewell, resting thy true and loving husband in life, and I hope till death,

JOB SCOTT.

To his Wife.

Third-Haven, Eastern Shore of Maryland,
26th of 1st month, 1790.

Dear wife,

I have just finished a letter to our dear father, but I could not pass thee by without a line in addition thereto. For though I refer thee to that for particulars, these may let thee know, that neither heights, nor depths, tribulations, nor bliss, time nor distance, have separated thee from my heart, or in any wise extinguished that lamp of love which glows and burns with unabated ardour in my soul. Oft have I wished to hear, dear love, how time has passed with thee, and if thy head above the waves was borne. Oft has my soul been tendered and put forth in mental, fervent supplication, when no eye has seen, nor listening ear has heard, but Heaven's alone; and that, I hope and trust, has not been shut against my flowing tears. Time *long has* seemed, but now begins the moment to look *near*, when not with pen and ink I shall convey, as now, in broken fragments, only part of what I feel, but face to face reveal, if that can be, the whole. Meanwhile, to God, I still commend thee, as before. On him alone rely; rightly rely on him, and sure I am, his help will never fail. I have proved him in the storm; in many a battle fought; in perils manifold; in dangers, fears, and depths of wo: he's held my hand; yea more, he's strung my bow. The weapons formed against us ha'nt prevailed; no, not at any time, when near him we've abode, and, in his holy armour, brave resistance made. No, no, my dearest dear: so far from that, the very bow of steel has oft been broke, and snapped before us as the scorched tow. Our enemies in battle have encamped;—we've seen them plain; seen their strong holds,—and all their proud entrenchments have surveyed: indeed, with terror too, till faith arose. But when the word, the awful word, that winds and waves obey, was heard,—and we therein bid rise and slay,—a dreadful slaughter more than once was made. Goliah fell, and

his Philistine troops, dismayed, became as driven stubble to our mighty bow. One chased a thousand, two ten thousand vanquished, put to flight. For his the battle is, who ne'er in battle yet was foiled; and, till he conquers all things, ne'er will be. I rest assured, dear love, and so mayst thou, that he *will reign*, till every knee shall bow, and till, in mercy or in judgment, every tongue, however stout, however vile, shall own his sway; and that he's favoured all with all they need, (if but improved,) to wing their souls for heaven. So all that fail *will* own,—because they *must*, at that dread hour,—the fault is theirs. Oh! *now's* the time, the season now is ours: and if we but improve aright our *now*, our *now* will bless our souls with many a cup of consolation *here*, and lead to full fruition when the toils of life are o'er.

This is my 18th letter. Do give me one more, and tell me how thou art, and how our babes. My love, above all forms, is fresh to them and thee; to my own father, thine and mother too, and all thy brothers, sisters, and my own, with other relatives and friends, the neighbours all. I hope they're kind, and thou to them in what thou can; at least that harmony and love prevail; no frets, no jars, at home, nor yet abroad: for love is best; yea, if an enemy should yet arise, love conquers many a foe, and over *all* will one day reign.

I remain thy ever affectionate husband,

JOB SCOTT.

I think thou may expect me in three or four weeks after spring meeting. I am not quite certain that I shall not leave Philadelphia before that meeting. If so, sooner home. But don't look out too much. Patience is best for thee and me. I have had occasion for much of it; though of late, much favoured with cheerfulness: but not without some bitter cups by the way, which yet resignation has greatly sweetened.

To his Wife.

Philadelphia, 24th of 2d month, 1790.

Dear wife,

I came here on seventh-day, the 20th inst., after a wearisome journey. I had been favoured to finish all I had in prospect on the other side this city; and came here full of the pleasing hope of being at liberty to pass on directly after the meetings on first day, into Jersey, and so home to thee, dear love, and to the rest of my family and friends; but I still find I am not my own. My life that is hid with Christ in God, must be lost, unless I give up that of my own will. Home draws upon me, like cart-ropes; or rather what its operation truly is, like the drawing cords of strong love. It goes not a little against my inclination, to be now obliged to write thee, instead of the much more desirable salutation of a personal visit: especially, as I was almost flushed with the expectation thereof. But, my dearest, thou very well knowest, the cross has been much the allotment of my life, when faithful to my God; and in the cross I must, yea, I must be still at his disposal.

I never felt in this city before, as I have done now. The weight that has borne me down since I came here last, I believe words can give thee but a very faint idea of. My way was formerly when here, cast up before me, and made abundantly easy. But, alas! dear love, my way now is in the very bottom of Jordan. May my feet stand firm, and the stones of memorial be brought up thence, is my prayer, by night and by day, to Israel's unslumbering Shepherd. I was at the three meeting-houses on first-day, select, on second-day, and at Bank Monthly Meeting yesterday. All to me exceedingly laborious. If my life might have suffered no loss by silence, I believe they would not have heard my voice in their streets: but being powerfully constrained, I gave the alarm, in all said meetings. And in all but that on first-day evening, in a much more close line, than as a man, I wished. But, *not my will*, is what I am, and have been abundantly reduced to. The testimony which truth gives me in these meetings, as to number of words, is very short, com-

pared with my service through the south; and yet, one testimony here, seems more laborious and wearing, than three in a like state of health there. Pine street Monthly Meeting, begins almost just now. I dare not turn Jonah, and flee from it.

I see no way out of this place at present, any more than a blind man; but have an assurance that I am rightly and indispensably detained here as yet: and shall embrace the first openings of true liberty to return home. For, if leave was now given me, nothing but wings would be wanting to prevent my flying to thee. I still please myself with a hope of getting along before spring meeting; though that hope is greatly checked by my unforeseen detention here, and by my seeing no way hence, and feeling, as it were, the weight and pressure of all the city upon me. Why I was suffered to feel so light and easy, and to look homeward so pleasantly, before I got here, feeling nothing to prevent my going right on, I know not; unless to confirm me, by the great, and greatly unexpected weight and confinement which I now feel, that it is of him who is over all, and whom I must obey, even at the peril of my life. Every blessing I enjoy is of him. Out of his will I have no consolation. Therefore, must come and go, and stay, at his command. And, O my precious partner in life! I beg thee still to love him. Lean wholly upon him. Give me up cheerfully to him; and then, I am well assured, he will not only be thy inward, great reward, but will give me to thee, in his own good time, in fulness of love. My heart glows with it while I write. I am almost ashamed, at times, that my letters are so replete with the emanations of overflowing tenderness and affection. But yet, when I take my pen again, it seems not to be restrained. And as what thus flows, seems not to offend my Heavenly Father, I let it flow, however it may seem to earthly friends. He knows the sincerity and warmth of my heart thee-ward; and I think, allows me in expressing the emotions thereof. Unto him, I still, as all along, commit the care and keeping of thee, and of all that are mine; and am comforted in feeling that he careth for you. Thou can scarcely conceive how it seems, to have a dear little daughter of the age of our last, and never to have

seen her. Nurse her up, my dearly beloved, as the pledge of our love in the absence of each other. May she be like Ruth of old; at least, may our God be her God, and our people her people. Where we go, in the truth, may she go; and where we are buried, (by baptism into death,) there may she be buried. This is my desire and prayer to God for her, if she lives, and for all our children. Tell them, I send them my love. I much desire them to do well in all things; obey thee; love one another; read, and write, and work, but not too much play. If they are good, and do well, tell no lies, nor use bad words, the God that made them, will love them; I, their dear father, shall love them, and good friends will love them. But if they are bad, it will grieve their Maker; their father, their mother, and their friends. Tell them I am pretty well, have gained the flesh I lost in summer; or its loss is supplied, though I then got very low in body and mind too.

Oh! could I have believed it possible, to live through all I have seen and felt since I left home? God over all has preserved me, even in deaths, or I must have given up the ghost. But I have nought to complain of, rather let me bless his name forever. His wonder-working power has been displayed. His holy arm has often been made marvellously bare. He has magnified his name above all praise. Let me love him while I live; trust in him, though he slay me; and *in his nod divine, have absolute repose.*

Father's last account of our dear sister Remember's state of health was very welcome to my mind. Oh! that she may ever bow low before him, that has so marvellously wrought for and restored her; and ever improve her health and every talent to his glory and praise, whose name is worthy to be had in everlasting remembrance by her, and the whole house of Israel. Amen.

I have been to Monthly Meeting at Pine street. It is now past nine at night. My line was still very close, but not in my own will. For I rather commiserate the frailty of human nature, than delight in finding fault. But I find no safe way, but in strict faithfulness to the clear openings of light. Our dear women Friends from Ireland, visit the families here in a very

close way. It is very eminently a searching time: surely, not for nought. Surely good will come of it to some souls. The balsam of life seems given to the broken hearted seekers among them: though the threshing instrument is prepared for others. It is, on the whole, a day of high visitation to this city.

I see no way out yet; and, seeing I *must be*, am given up. I have received but two letters from thee, since I left thee. Oh! how I have desired more; but *must be* given up to that also. None from any of you since the 11th month. This is my 19th to thee. And now, my dear, as I expect before long to be with thee, I hope thou wilt be prepared to receive me, whether before or after spring meeting, without much of a shock. A joyful meeting of the nearest friends after long absence, often overcomes their hearts, and powerfully affects some, even to fainting, especially feeble and weakly persons, as I conclude thou hast been of late. Whether this caution may help or hurt, I know not; but am in much love and tenderness, thy tribulated husband,

JOB SCOTT.

25th of 2d month. My mind is much as it was. I feel somewhat relieved, since meeting yesterday; and the extraordinary weight is in degree removed; yet no very small degree remaineth. I see not when I may go hence. It may be directly after this week. However, I shall get home with all the expedition that I can, in clearness. So, as before, I remain thy exercised husband, in fulness of unabated affection,

JOB SCOTT.

To his Wife.

New York, 13th of 3d month, 1790.

Dear love,

Getting here so much sooner, than, when I wrote thee from Philadelphia, I was clear in expecting, though I had some such hope, I feel easiest to inform thee, that I came here just before night yesterday, and am in tolerable health. Here, I found dear

Isaac Everett. Here he is now by my side, and desires his love mentioned to thee and the family, and also to Friends. He is a veteran in the Lamb's warfare. The sheaves of solid peace, I trust, will reward his faithful services. As for me, poor and needy I left dear New England, and poor and needy I expect to return; though not without relief of mind. I find my dear Master is too wise, to trust me with any more cash, than just to purchase necessaries, pay expenses, and discharge all debts; and I am therewith content. For, if I can return, clear of debt, well clothed, and able to labour for daily bread, what can I complain of? Or what signifies a purse full of gold, unless wanted for real use? A hard-earned morsel is sweet to the taste, whilst a life of ease and fulness is oft less tasteful, and also less healthful: and beside, they who have more than the necessary supplies, are very apt to indulge in superfluities; yea, to be taking the jewels, and decking and adorning poor frail self. On the whole, as I believe Agar's prayer the best that can be granted us in temporals; so, I am well satisfied when I can be so far favoured in spirituals: the middle path is safest and best. So, dear heart, thou may look for me, I believe, in a week, or at furthest, as far as I know, in two, to return to thee, in rather a lowly state of mind, very little if at all abounding; and yet, I hope, content, and more than a little glad once more to behold and enjoy the dear company of her, and of those, above all things most near and dear in life, and most of all beloved.

Many have been my afflictions, dangers, and trials, since I took my last solemn leave of thee and them. But though I have not always so escaped every wile, as to avoid, at all times, every error; yet, blessed for ever be his holy and all powerful name, who has all along been near, and many times marvellously so, I have often, through his aid alone, come off more than conqueror; yet greatly in the subjection and abasement of self. And in the faith that never failed me, I now trust and believe, that, be the future gales of life adverse or prosperous, if I still trust in him, he will never leave me nor forsake me. Trust in him, dear love, with all thine heart, forever; even though the fig-tree fail to blossom, &c., for those that trust in

him will never be confounded. His name is everlasting. His power is over all: and he is on his way, to make the place of his feet glorious. Let us be so inward as to discern the signs of the times; and so attentively and devoutly exercised, as to join in the life of the ancient living ejaculation, "Arise, O Lord God of Israel, into thy resting place; thou, and the ark of thy strength." This was, I believe, nearly the language made use of when the cloud was taken up from the tabernacle. And when the cloud returned, and rested on the tabernacle, the language was changed; and, if now rightly recollected, was on this wise: "Return, O Lord, unto the many thousands of Israel." Oh! there is deep instruction in it. How has my soul bowingly struggled and pleaded with the Lord, in times of darkness and clouds, that light might spring up, and he, the God of armies, return to the remnant of his exercised Israel. And then, when he has gloriously arisen, how has the language been, "Spring up, O well," more and more. Sing unto it, O all ye inward worshippers. "Arise, O Lord God of hosts, into thy resting place; thou, and the ark of thy strength."

My soul is humbled in me while I write, in remembrance of his marvellous and manifold dealings and deliverances. How has he commanded the morning to arise, after midnight darkness! How has he broke through the clouds! He has often made darkness his secret place; and, as out of the midst of it, has appeared as the sun at noon-day. But words will utterly fail to commemorate the one half of his goodness to the children of men. "Come, then, expressive silence, muse his praise."

John Pemberton, Samuel Emlen, John Parrish, and Warner Mifflin are here, and have been for some weeks, attending on Congress, in regard to slavery. Their success is yet uncertain.

My dear love to all as heretofore, and expecting soon to be with you, I conclude, thy ever affectionate husband,

JOB SCOTT.

Extract of a Letter to a Friend.

North Providence, 5th month 28th, 1790.

I look back on my late visit with solid satisfaction; my mind is greatly relieved thereby; and whether it be of any use to any but myself, or not, it can never be unprofitable to my own soul, if I should dwell under a right sense of the Lord's wonderful dealings, through the course of it. I view with peculiar satisfaction and thankfulness the kindness of Friends from place to place, where my lot was cast. May every care, attention, and favour be duly acknowledged by me, and rewarded by the Lord, according to his own good pleasure.

I find my mind now engaged in family cares, and glad of being at liberty therefor. It is pleasant to be sometimes at home; but there is need of constant watchfulness there, as well as abroad. Without it no safety, and with it scarcely any danger, as he that calls to the watch will not desert the watchful. Thus greatly depends our preservation on our own vigilance, though we are nothing, and can do nothing of ourselves unassisted,

JOB SCOTT.

To Daniel Anthony, Providence.

Third-day, 28th of 6th month, 1791.

Dear father,

We know not what will be: but our dear Eunice seems to be hastening towards another state of existence; to which she seems pretty much resigned. I find the bands of affection strong, and feelingly awakened, as things draw on: nevertheless, as nothing now is, or presents to expectation, but what has been anticipated, I am made in degree to submit to all things; though how I shall get on through the painful scenes of life, deprived, and yet surrounded as will likely be the case, he only knows who knows all things. His will be done. His name be blessed and praised; and if his mighty power preserve my soul, and pro-

vide a dwelling-place for me and mine, in glory, I submit all else to his disposal, and desire cheerfully to drink of every cup he mingles for me; be it wormwood, gall, or aught my further renovation renders needful.

The dear creature is desirous of a little more of thy company, before the scene is fully closed. Do try to favour us with it. It is a time of trial; and may not prove unuseful, even to thee, her ever-affectionate father, as I hope it will not be to her not less affectionate husband. She thinks she shall likely never more see her dear sister Ruth; yet, I think, much desires it, has divers times feelingly mentioned her, and the kindness shown by her in times of distress; as also dear Joseph, &c. If any way might open for them to be informed, I should be glad, but I am not, and I don't think she is, over urgent. However, such scenes are often lastingly sealed, with great advantage to near relations who are present at them.

So I rest it all, and am, as I think I ever have been since I stood in that relationship, thy sincerely affectionate son,

JOB SCOTT.

[The above was written about a week before his wife's decease.]

To Margaret Haines, Philadelphia.

Providence, 8th month 25th, 1791.

Dear friend, Margaret Haines,

I just now have received an acceptable letter from thee; and though I have scarce known how to attempt answering a letter for many months past, and have felt as near sinking this morning, as almost at any time; yet I thought I would try to let thee know I yet live, and have not forgotten my dear friends in your city, or elsewhere; but at times have remembered, with much endearment, some of the seasons which our God has given us together. Thou and thy dear daughter have been among the remembered; and I wish your unshaken establishment to the

end; but how can one who much of his time of late, sinks almost below consolation, hold out encouragement to others? I am sure the deep, hidden trials of the Lord's tried servants, are often such as none knows of, but he only; and it is enough that he knows them, and will certainly arise for our deliverance, if we abide in the covenant. Oh! I desire above all things to abide therein steadfastly, and endure all trials, however severe, to the end; and am sometimes enabled to say heartily, "Though he slay me, yet will I trust in him." Indeed "unto whom shall I go? He only has the words of eternal life;" and out of him, and out of his favour, I am sure there is no true joy. All the world has nothing to give us, worth having, in exchange for the *peace of God*. So that though it seems at times almost impossible to bear up, under the mighty and depressing weight of exercise and inward agony, yet I see clearly there is no way to get from it or shrink under it, but it will double our difficulties. God, who is all goodness, knows why the path of some is so thorny, and their morsel so often eaten in extreme bitterness; and therefore, seeing "it is the Lord, let him do as seemeth him good."

As to the removal of my dear wife, my dearest possession by far and by almost all, in this world; it is indeed a stroke of the divine hand, to me more piercingly trying than I have believed I have any friend in this world, that is, or has been fully sensible of. I have not perhaps seemed to wear a great deal of outward mourning; and as I have had all the assurance that heart can wish, that my great loss is her greater gain, I have been carried through without much murmuring; and I suppose without seeming to observers to be over much affected. But truly, my dear friend, my prospects seem to be all broken up, and the world seems all wilderness, from shore to shore. No business, no company, no conversation affords *much* satisfaction, and a great part of the time, *not any*. But why do I open so much of my own weakness? I have often thought no mortal should ever know the extremity of my disconsolation; and perhaps I ought to keep to it. But without expecting or intending it, thus much has almost stolen from me. I hope thou wilt make no ill use of it; and perhaps my tears will for the future (as almost wholly hitherto) flow in secret; though some effusions thereof,

at times, have seemed almost irresistible, even when and where I wished to suppress them. But to have done with the heart-affecting subject, I believe at times the design in this and every other affliction, is to wean me altogether from the world; and if I am but enabled to stand firm through all, it will be no matter how deeply I drink the cup of suffering. But, Oh! the danger of giving out, and taking my flight in the winter. As to the sabbath day, I have for a long time seen but little, if any danger of my taking flight thereon; though once I thought I was in danger of that too. But now my cup is bitter and ardent. Lord! preserve my soul through all tribulations, and suffer not the waters of Meribah to exceed in bitterness my little ability to endure the provings thereof.

Please to mention my true love to dear Samuel Emlen, Samuel Smith, Thomas Scattergood, and other of my dear friends, as thou seest them, and thinks proper; not forgetting dear James Thornton. Oh! he has been as a father to me, when my soul was in deep waters. The Lord bear up and support him through all to the end; indeed the others also; that this may be the case with them all, is more than usually the fervent, feeling desire of my heart at this time. And if either of them shall find any thing to communicate by way of letter, I think it will be received as a token of brotherly or fatherly regard. But I suppose their life don't lie in letter-writing; and I don't wish any one to go out of his proper sphere or allotment, to gratify a creaturely wish in me or any other. Indeed, though it is agreeable to hear from our friends, and find they sympathize with us, yet I find all this does very little for us. The Lord must be our teacher and our consolation; and if we ever become wholly his, we must consent to be with him where he is; to fast, suffer, and die, as he orders. And if he enjoins us to be dumb, and to open our mouths or our complaints to none living, I believe it is safest to obey him.

Oh! none know the trials, but the tried. However, there is this consolation, they have, if they will keep to it, a tried rock for their foundation. None ever failed that built and dwelt upon it. It endures all winds and weathers; indeed, it is everlasting. Oh! that our souls may know and keep to it, through all; and then

come what will come, our habitation will be in safety, and our refuge, the name of the Lord.

In much, and endeared affection, I conclude, thy exercised friend, and tribulated brother, I hope I may say, thy fellow servant and labourer in the Lord,

JOB SCOTT.

Whether I am ever again to be loosened, and engaged in any other part of the Lord's vineyard, but just about home; or to be confined here to a scene of cares, tribulations, and perils, the Lord knoweth; and his will be done in all things.

To Mary Ridgway and Jane Watson, Ireland.

Providence 9th mo. 15th, 1791.

Dearly beloved friends, M. R. and J. W.

As I cannot easily, if ever at all, forget your late visit to us, nor that sympathy of souls, which I think I am sure was then deeply felt; and as my mind is often as it were with you, since you left us, partaking, in idea at least, of travail and conflict, as well as relief and enlargement of your deeply exercised spirits from place to place; it will not I trust seem strange to you, that I thus early pursue you in this manner. Indeed, although I am deeply sensible of far too great want of conformity in my stubborn will, (though much broken and bowed,) to the will divine; yet having no kind of expectation in the least, ever to enjoy any kind or degree of solid good, or substantial satisfaction, out of, or contrary to, the divine will and counsel; my looking is almost wholly to the Lord, for consolation and enjoyment. When in his light I can see my way, and in his life can find myself alive with him, I then have true joy. When the life is imprisoned, and cannot arise, and more especially, when I find myself deviating from the right way of the Lord, I must and do mourn; though even this is in the patience, whenever I am truly and fully preserved. Well, this being the case, and finding very few travelling in this path, almost all having their this, and that, and

the other source of joy; their many things that they are taking comfort in, such as it is; whilst poor I am cast off, and forbid to take, or even seek, much satisfaction in any thing but the life and power of truth. Oh! how nearly and dearly this brings and binds to my heart, those few here and there, who are traveling in the same narrow way, and especially such whose life I feel and see to be almost wholly hid with Christ in God. And surely if it is the joy of the servant to be *with* his master, *where he is* in his sufferings, or in his reign; his true hearted servants and followers will rejoice to be with each other, wherever and in whatever exercise they are, in his service; and though absent in body, they will often be present in spirit, and therein, one another's joy in the Lord. And truly, next to the consolation of the Master's company and smile, is the company and heartfelt fellowship of these, one with another. And Oh! that my life may be so preserved in and by the life of truth, as that nothing may ever rob me of the precious privilege of this blessed fellowship. Alas! all earth and ocean have scarce any thing worth having, to give in exchange therefor. Disappointment and insufficiency to satisfy the soul, attend all things here! In God alone is true joy. Yea, even the joy of his servants in one another is, at bottom, but the joy they have in him; and the moment any one of these departs from the joy that is in him, to a life in joys that are out of him, this one can no longer be or give true joy to the other, who remains confined to the joy that is alone in him.

I do not mention these things for your information, but merely as the present flowings of my own heart. It is much my allotment not only often to *be* in, but to remain in travail and in pangs, and I dare not give much way even to desire the weight removed before the Lord's time, or wish to have his time hastened; for he must reign till he has put all enemies under his feet in me, if ever I reign finally with him. And therefore, as it is through *death*, dying daily, and being buried with Christ by baptism into death, that any one of his and my enemies have ever been put under his and my feet, why should I have any opposition in me to the continuance of the pangs of that *death*, which itself can never be destroyed or taken away, till *by it* all

other enemies are put under; for, till then, the work of mediatorship must continue; till then, we cannot say with Christ, "it is finished;" till then, death cannot be swallowed up in victory, nor God become all in all. All which must yet be the case in every soul where Christ has so reigned, as finally to put all things under him, thus of twain making one new man, the only way to *make true peace*. For this being completed, Christ, the mediator between God and man, of course, or rather in the very completing or finishing it, renders up the kingdom wholly to the Father, and God becomes all in all. Oh! can any thing be too much or too long to suffer or endure for the full accomplishment of all this? Indeed, when I can thus "see the end of the Lord," what he designs to work and bring about, by all bitter cups and fiery baptisms, it abundantly reconciles my mind to this painful death and suffering, and begets in me, I hope, a little of the "patience of Job." May it never fail me, and may I never turn aside for all my trials, though they have grown, and though they ever so greatly may grow heavier and heavier, and though in that depth of them, neither sun, moon, nor stars appear, but "darkness be over all the land, even from the sixth hour to the ninth hour." And truly, such is my total darkness, at times, that I am wholly as a blind man; I neither see nor know any thing; all past experience is as nothing. Oh! the strippings of this state! But I always find it ends in enlargement, if rightly abode in, and not fled from; and sometimes after these seasons, the openings and discoveries are unlawful to be uttered, because scarcely any can believe them, or because they do not belong to them. Oh! it is delightful to stand on Mount Nebo, and to view things far off, and near, from the top of Pisgah. But sometimes I think it most probable that some of the excellent things beheld from thence, will prove, as to me, abortive, and that I shall be buried, (Oh! that it may not be on this side Jordan!) before I arrive at the completion of all that mine eyes have beheld, as I thought, in the visions of light. However, that the Lord's will may be done in me, with me, and by me, in all things, is almost my only wish. My prospects for the world, are very nearly, if not quite wholly cut off. If I may

have food, and raiment, and *preservation*, what more can I ask? What more can I have? Wealth, honour, power, pleasure, all that earth affords, is emptiness, as to satisfying an immortal soul. Earth's phantoms I have indeed pursued, as most men and women still do; but blessed forever, and magnified over all, be the power, that has in some degree weaned me, though it has been through many deaths. I now think it is no matter where I am, what I am about, what I suffer, what I enjoy; whether I spend my days among my acquaintance, or wholly among strangers in remote lands; where or how I lay down this body, so that all is according to the will of God. The stroke, indeed, of his awful hand, which rent from my bosom forever the dear partner of my heart, and partner of my joys and pains, was like a sword pierced through and through my heart. But he made me endure it without murmuring. Indeed I durst not murmur. And now she is gone, what have I in all the earth to delight in? My children are near, my love and good wishes are towards them, but I seem obliged to give them all up, and all things with them. The dear little girl is just alive yet, though unlikely to continue long. The Lord gave, and the Lord hath taken, does take, and will take away. Blessed be the name of the Lord.

"Good when he gives, supremely good,
Nor less when he denies,
E'en crosses from his sovereign hand,
Are blessings in disguise."

The rest of mine are as well as usual. Dear sister Remember, whose love is alive to you, with desires for a place in your remembrance, is not very well. Our dear parents as usual; myself as when you saw me. Moses Brown as usual, his wife a little ill; and Friends generally much as you left them.

I thought a few lines would be all when I began, and perhaps it will be well if I have not written too much. However, with endeared love to you and dear Jesse, and with living desires that the Strength of Israel may be with you, and sustain you through every peril and probation, not only in this journey, but to the journey's end of life, and that the crown of unfading blessedness may be yours forever, in the mansions of glory, and that in order thereto, you may steadfastly *continue with Christ*,

through and to the end of all his temptations, I conclude, and am your exercised friend,

JOB SCOTT.

To Daniel Anthony and Family, Providence.

New London, Con., 2d month 17th, 1792.

Dear father, &c.,

This day we crossed the Thames, and came to this place. Have had several meetings in this state, but all held in silence, as to myself, till yesterday at Stonington, where my shackles were removed, and my deeply exercised soul greatly relieved. My imprisonment was, perhaps, never more distressing in any journey than for most of the time since I left home. Our way seemed almost wholly shut up. I even concluded twice, to return home in my bonds; and although that prospect was all darkness and distress, yet there seemed no alternative, till, blessed be the name of our God, he at last opened our minds, the day before yesterday, to come on this way. David has said a little in most of the meetings, but has felt himself rather fettered in all of them. We both aim to possess our souls in patience, and not run of ourselves. We are now pretty well. To-morrow, at eleven o'clock, we have a meeting appointed at the Congregational meeting-house. The success depends on aid divine; we can do nothing of ourselves. I rejoice that I sensibly know it, yet despair not of doing all things required, and more is never necessary. Oh! how all societies err in striving to do something of themselves. We painfully feel it here also; but I have time for hints only.

My love, unabated, is to the whole family and to Friends,

JOB SCOTT.

To Daniel Anthony, and Family.

Salem, Mass., 7th month 3d, 1792.

Dear parents, &c.,

I am as well as usual. We were at Boston on first-day. There I had no evidence, but rational and recollective, that such a thing as true religion *is*. Present experience of it I knew not that I had any. Yesterday we were at Lynn. I think there are many who, in degree, pant for life, among the youth there; though to me the spring of life was low. Low it still is, and my mind is low in it. I have no more temptation to be proud, that I am sensible of, than a man in the pillory or stocks. It looks unlikely that my way will be much open in this visit, or that the water will rise much above the ancles. Well, low as it may be, I am glad I know it is not *I* that can raise it. May Israel's only Helper help me to avoid attempting it. If it were not for past experience, I should, I think, expect to return home soon, and indeed, it looks not unlikely that must be the case, though I cannot turn my back upon the east. I think to try to reach the meeting at Newberry to-morrow, twenty-five miles, and next day at Almsbury, three miles further. I am easy as to outward company, and believe it best to be in degree so as to the inward. With love, I am still yours,

JOB SCOTT.

Extracts from Letters.

The will of God is ever best for us; and I am beyond a doubt confirmed, that every attempt to escape from what he appoints, and each impatient thought or motion under it, but adds to our affliction; and that, until we bow without reserve, and without an inward murmur, to the all-righteous sway of his sceptre in and over us, we shall remain, in some degree, unhap-

py, and in pain. But when all within us bows, the work's cut short; we see, we feel, we own his hand in all; in all we kiss the rod. Then he who hath appointed it most sweetly reigns. His will's our law; and every word that from his mouth proceeds, whether according with our wish as men, or quite opposing each mere human scheme, sustains our life; that life, which, hid with Christ in God, has thus, through loss of every other life, prevailed. Oh! this is life indeed! This, this is answering life's design. Hard though it is for mortals thus to bow; yet once their resignation fully made, there's more true sweet in bitters thus received, than in an unsubjected mind was ever known, in all the sweetness of its sweetest sweets.

JOB SCOTT.

Oh! how often I think what a blessing it is to have lived to advanced age in the life of truth; to have almost weathered out the storms, probations, and manifold temptations of life, and to be nearly arrived on that happy shore, that haven of eternal rest, where satan himself can no more assault us: where the wicked, (who oft in life molesting,) must cease from troubling, and where the weary, tried, and often tribulated soul, forever finds its holy rest.

Ah me! what unknown conflicts, perils, and snares have I yet to encounter! O my God! my only helper! keep, I pray thee, and preserve my soul, lest after all I have known of thy love, thy aid, thy wonders in the deep, and turning of thy holy mighty hand and arm, in many, yea, mighty waters, I unhappily let go my hold on thee, and slide, as many have slidden before me, from the line of holy commandment. But whither has this unexpected effusion of heart transported me! Forgive me, if I divert from the common laws of letter-writing. I have my ebbings and my flowings, and may be too much influenced by them; but what shall I do with such tender emotions as I sometimes feel when looking at the faithful, who have almost run their race, and are, as lively hope represents it, nearly at the fruition of

endless enjoyment! My heart expands at times under the lively sensations hence produced, in a manner better felt than described.

But then, Oh! the painful balance presented in view, of dangers awaiting us, whose race in religious exercise was long since theirs commenced. How many have fallen on the one hand and on the other! The world, the flesh, and the devil, how potent these! how they allure! How many, once in a good degree escaped the world's pollutions, have again listened, have again been ensnared, till finally centred in the bondage of sin and corruption! And how many have concluded it safest to avoid much thoughtfulness about religious things, lest they should fail in their attempts and resolutions. But, alas! alas! there is no possible place of safety, but in a deep religious acquaintance with the living God. And what will be the woful, the final, direful end of those who live and die without this blessed acquaintance! No plea will then avail; it will not do to say in that awful hour, I was afraid I should not hold out, and so I declined even to begin. No, no; as our works and lives have been, our reward will surely be, all our pleas notwithstanding: we shall receive a reward according to the deeds done in the body; not according to some imaginary purgation which some vainly hope will take place afterwards.

JOB SCOTT.

I don't marvel that the letter-learned teachers of our day, who run unsent, who are *always ready*, and never qualified with divine power, are ignorant that a true gospel minister is clothed with baptizing authority from on high. It is much the business of that class of men to bring down or represent the service of the gospel, as being level to the abilities of creatures. If they were never to preach, till divinely prepared, their pay would probably not soon become due. Therefore they wish not to be under the necessity of waiting for that qualification. The shortest cut is, to insinuate or maintain that man can preach the very gospel of Christ, without divine inspiration. This many

do say, though not all. Having then brought down the gospel ministry, as it were, within the reach of their own powers, if they can bring Christ's baptism there too, they will seem to have the work pretty much in their own hands. This must remain a great difficulty with them, unless they can find something that human ability is equal to the performance of, that shall pass for christian baptism. Nothing bids so fair to be received instead of Christ's saving baptism, as John's water baptism. This, therefore, is christened with the name of Christ's ordinance, and passes current as such among the people.

JOB SCOTT.

5th of 10th month, 1792.

Things are so superficial amongst us, that some few of us, who perhaps get a trifle deeper, are ready to think we have attained a very good depth. Even such might tremble, if pure truth were to arise, and strip all naked that is not "clothed with the sun." Oh! excellent state of the church! Oh! different, vastly different from our day! "Clothed with the sun,"—"the moon," all that is changeable, and a great deal that is borrowed, "under her feet, and crowned with a crown of twelve stars." Where are the stars now? Is their shining ceased? Is the "gold become dim, the fine gold changed?" Are some now become as brittle, "earthern pitchers," that were once properly "comparable to fine gold?" I often fear greatly for myself when I think of others; and especially when I have to use the scourge of small cords. But it will not do to look back, or let go our hold, or give up the cause and testimony.

Oh! let death come over all that would live and act in *independency*. Christ must reign till *all* rule but *divine* is put down; and the sooner, the better; for we shall never know a principality or power in us, made subject to *him*, but through *death*. Burial with him by baptism into death, therefore, is a blessed experience. It is the prayer of my soul that I may know it thoroughly.

Live in love and prefer one another. Cursed be that in any,

that would be grudging or jealous, without just grounds, of another's greatness. Lie low; sit low; live low. He that sits upon the ground seldom falls lower. Delight to see each other prosper, and grow in the truth, and do all you can, to promote it, and to keep each other's way open among the people. United, you may stand firm, and be each other's joy in the Lord.

JOB SCOTT.

Extracts from Letters to Remember Anthony, just before setting out on the voyage to Europe.

There are very few things that I seem to be allowed to take much satisfaction in, in this world. I now and then partake of a cup of consolation in divine things that is truly inexpressible; but this it is not my lot to enjoy, but through deep probation. Among the few things, short of celestial, which afford solid satisfaction, that of true and affectionate, cementing *friendship*, stands foremost. There is something in it, when truth is its foundation, that indeed forbids us to say, it is not *heavenly;* at least, there is somewhat of divinity in it. It is often counterfeited; and something very unlike it assumes its name, and passes for genuine. But a counterfeit ever implies, that there is somewhere a reality. Happy are they who find it. It is an inestimable treasure, a source of heart-felt satisfaction and enjoyment. It is true, as the poet says, "Friends grow not thick on every bough." So much the more valuable, where they do grow. The few I have the happiness to be sure of, are chosen and tried. I believe they would be willing to suffer much with me, and for me, if needful; and I think I could with them. There is a precious fellowship in sufferings; and those who know it *present*, feel nearly for each other, *absent*.

I trust, if I cross the briny ocean, thou dear heart, and a few more that I know by name, and by inward acquaintance, will have in my breast, a place of cordial and fervent remembrance. I have no idea that time or distance, will ever deface the im-

pressions that are of truth's making, and stamped on the heart, in deep and living characters. Health, well improved, is a blessing; but the Author of all real blessings, can make sickness and sorrows more truly profitable to us, than health or plenty might be. Let us ever bow unreservedly to his holy will, in all things, and expect no true joy in any thing, out of his appointment and approbation. This advice is easy to give; and if it is hard to comply with, it is my travail and engagement of soul to be found fully in it. I don't expect I ever can have any solid enjoyment out of the divine will; and though my own often strives to run counter, I find the shortest way to reconciliation, is the instant surrender of mine, to his that's ever good and gracious. If he permit my foot again to tread New England's shores, his name be ever praised. I may then rejoice once more, face to face, with those the nearest friends in life; those that are flesh of my flesh, and bone of my bone. But if a watery grave he dooms my lot; or, my bones to mingle with the dust, beyond the Atlantic,—his will be done. I shall then, if found worthy, unite with the hierarchies of heaven, in praises and hallelujahs forever. But I often feel as if I should never be worthy of a harp in that celestial assembly. That I must leave. The way is cast up, from time to time before us; if we will walk in it, we may. And that we may, is what I wish above all things, for myself, and for thee.

Farewell. Remember me in thy nearest approaches to the throne, or within presence chamber of thy God. And whether on Columbia's shores, old ocean, or on Albion's isle, or wherever winds or waves may waft me, I trust I shall, with endearment and sincerest affection, remember thee.

JOB SCOTT.

The foregoing I leave with thee, for thy satisfaction, if any it may afford thee. Our constitution is such, that though our true satisfaction is only in the heavenly places in Christ Jesus; and there we may find it, whether a friend on earth pities, remembers, or regards us, or not; yet we sometimes derive something pretty sweet and consolatory, from the fixed and well-grounded assurance, that we live in the hearts and affec-

tions of our friends. Be assured then, my long, sincerely, and affectionately beloved, that my heart is not conscious of any abatement. There are friends in many different relations, as father, mother, husband, wife, sister, brother, son, daughter, &c. There is something sweet in them all. But whatever be the relation, or whether there be any outwardly or not, there is a cordial, a relish, an inexpressible endearment felt, where hearts are rightly united in friendship, that I believe really vicious persons scarce ever *feel*, or have a clear idea of. And this is not diminished. No, dear soul. I *feel* thee, I *shall* feel thee in this endearing relationship. I go: for truth forbids my stay. But wherever I go, I trust I shall not forget I have a little sister that has felt with my afflictions; that has sighed for my distresses; that has shared with me and mine, in many a wo. May the dew of heaven rest upon her. May the innocence of the lamb procure her protection; the fortitude of patience and true resignation, through every dark passage and probation, sustain her; and the live coal from the altar, prepare and fill her heart with thanksgiving and acceptable devotions.

Remember me; remember her that's taken from me forever; and remember mine and hers that are still survivors. What thou canst, do for them. It will add so much the more to the score of obligation, and the rewarder of all, will, I trust, reward thee. If I review not the mansion where so many scenes have revolved, nor set my foot upon the plains that surround it; forget not thou, that once thou badst a friend, a companion, a brother that loved thee. Be assured, if favoured with the exercise of his intellectual faculties, (shouldst thou hear he is no more,) that in his last agonies, he remembered thee, with sincerest desires for Heaven's all-gracious care and protection over thee. And when I am gone forever, though the tear be wiped from thine eye, live in thine heart the never dying friendship; and let the evidence of its immortality, flow down upon his tender and bereaved offspring.

I rejoice with joy unspeakable, and, in the depth of gratitude, I bless my God, that this day, whilst I was steadfastly endeavouring to stand faithful, and keep my foot on all that would divert

from his counsel, he has, in a way unexpected, given me the victory, and bruised satan under me. My trials have been many and various. Almost every way that could be conceived, has my path been straitened. On the right hand and left, the lion has roared. My friends have felt little of my anxiety. Joseph's brethren saw the bitterness of his soul, and had no compassion; *mine* have seemed to have very little sight or sense of my deep probations. Perhaps my God left them to insensibility for my trial and improvement. May they be gathered into *that*, wherein nothing will be laid to their charge. May the blessings of Heaven be showered upon them, as they draw near, and wait for them. My heart feels nothing of unfriendly resentment. Though my passage be lengthened by their delayings; though I see tremendous roarings of the elements, that might have been avoided; or, though the waves should close upon me forever, I pray the God and Father of our Lord Jesus Christ, to be with, comfort, and preserve them.

JOB SCOTT.

To Daniel Anthony, and Family.

Boston, 28th of 11th month, 1792.

Dear parents, sisters &c.,

I am well and cheerful, at Boston; expect Thomas Arnold and Smith Brown will leave me this morning, and return home. The ship sails not till next third-day; perhaps not then. I expect to go to Lynn to-morrow or next day, and may stay till second-day. I feel for you. There is a possibility, and is there not a danger of too great sensibility of oppressive, injurious, or overbearing treatment? Is it not best to submit all to God, trust firmly in him, and think as well as possible of all, especially all who have really some good things found in them? "Father, forgive them," &c., is the language at heart feelingly and sincerely of every one that is Christ's. It is comfort to him who feels the disposition; and it gives him the best of all victories, over his enemies. "Amor omnia vincit." "Love conquers

all things." It is the mark of discipleship; the saint's cement among themselves; and their conquest over the very spirit of oppression. A word to the wise is enough. I rejoice that this great lesson is in good degree learned by several of you, whom I dearly love; but we need often to learn it over, and get deeper in it; for nature is revolting back to its old bias and feelings. I very sincerely wish you the enjoyment of Heaven's best and richest blessings, and commending you all to God, with fulness of unabated affection, remain yours, &c.,

JOB SCOTT.

To Daniel Anthony, and Family.

Boston, 4th of 12th month, 1792.

Dear father, &c.,

Yesterday I returned from Lynn, where I went on sixth-day last. Friends there and here are mostly well; so am I, and more cheerful than I expected, though I feel like "a worm and no man." My mouth was not opened in their large meeting at Lynn. I don't find that my will ordered it, but believe it was ordered well. Mark and captain Glover say, the ship will sail to-morrow, wind and weather favouring. Its name is the Mercury. I have no doubt of comfortable accommodations on the passage. No great things are needful for me. Give my love to father Scott, and tell him I have thought much of him, since I left home, and wish him comfort in his old age, and a mind truly resigned. May the Lord be with him.

And dear parents, I feel desirous to express a willingness that you should avail yourselves of every advantage on the place, which you think will not injure the estate. I don't know that mentioning this can be of any use, but it rested with me.

Live all in love; speak kindly and tenderly to each other. Soft expressions turn away wrath, and endear friendship. Trust in God. It is not formality, or words of course, to say, he is a never-failing helper. Have recourse to his all-sufficiency, and readiness to assist, on every trying occasion. I would trust in

him, even though he were to slay me; even if my own imprudence were to plunge me into sorrow and difficulty. I have none in heaven or earth to rely upon besides him.

Men are almost ever changing. The man most attached to us to-day, to-morrow may set up a cry against us; may undermine and forsake us; may speak us fair, and retain our confidence, yet treacherously and slily insinuate something against us. On the other hand, one that even seems to persecute us, and delight to oppress, may pluck us out of difficulty; may soften, relent, and kindly embrace us. Let then our eye be to him, who turns hearts "as streams in the south." Let us not be too much pleased with the smile of mortals, nor let their sourest frowns depress, or in any degree perplex or vex us. Let us not think them much the better for favouring, nor much the worse for opposing us. God teacheth us, if we are docile, in all these things, to see *him*, the only ground and source of stability, goodness, and consolation, and to despair of it from every other quarter. Here *he* becomes our *all in all.* Here, we become *complete in him.* Here we repose secure, above the fear of contingencies, (except as influenced by our own deviations,) and rest satisfied in ourselves, through the aid of Omnipotence, beyond the noise and strife of archers.

Don't forget me in any of my painful peregrinations. I trust you will not be forgotten by me. I feel you near, in endeared relationship, and that not confined to the outward connexion; the best of it is invisible. Many waters cannot quench, nor floods drown, nor time, I trust, nor distance, erase it. I don't feel as if I was straining points, or trying to exceed reality, and living sensation. It is but the effusions of the heart I am expressing; and these need no decoration. From the heart they flow sincerely; and therefore I rely upon it, they will find their counterpart in yours; and that we shall live in each other's remembrance. And may the arms of Omnipotence sustain us.

Let me hear from you as soon and as often as you well can, and inform me your state, and material occurrences; and how it is with all my dear little motherless, and now, as it were, fatherless children. But have they not fathers and mothers provided? Yea: blessed forever be the name of the Lord. He is rich in mercy, and plenteous in provision for his servants. My

very soul is humbled in me; mine heart affects mine eyes, in contemplation of his goodness. I feel no worthiness in me, of the many favours vouchsafed. "With my staff, (said Jacob,) I passed over this Jordan," &c. Oh! the passage at Jordan! Oh! the probation, at the river of judgment! God only knows the provings and perils of his people. They are judged of very superficially by thousands, who assume the seat of judgment; who think they know; and who even can with the *left hand*, fling stones to an hair's breadth, and not miss. And yet, alas! they know not how he proveth his at Massah, nor after what sort he striveth with them at the waters of Meribah. What *ye* know of these things, my dear relatives, under that roof, in your own experience and provings, know for yourselves; and God also knowing them, be therewith content. *He* sees every falling tear; and every sigh his holy ear will hear: and our safety in tribulation may be much greater, in hidden obscurity, vailed from the penetration of mortals, than in exposure to their notice and caressings.

I have much exceeded the length of my expectations; and in near and affectionate remembrance, I here may close, wishing you the blessings of Heaven, and an hearty and fervent farewell. Yours, &c.

JOB SCOTT.

My love to Friends. I expect to sail in a day or two. The Lord on high is mightier than the sound of many waters.

To Remember Anthony, Providence.

Boston, 12th month 4th, 1792.

Beloved sister,

Though I feel thee included in the address of my heart this day to our dear parents, and also the rest of my dear sisters and brothers, yet I may express my desires for thy firm unshaken reliance on All-sufficient Goodness. Rich in mercy towards thee, has been the infinite Jehovah, and if he yet lead

thee through straits, perils, sinkings, and deep probations, Oh! trust in him forever, nor suffer his wonders e'er to be forgot. His arm has been made bare for thy deliverance. The sea has been divided for thy passage; thou hast trod on dry ground through the midst thereof. "Jordan was driven back. The mountains skipped like rams," &c. Hold fast, therefore, the beginning of thy faith and reliance steadfast to the end, and then I trust he will be with thee through all.

Be good to Ruthy and James; but not too good. Indulgence may ruin them. Don't cast away thy little James in adopting his little sister. Thou accepted her at last with open and broken heart. Have her therefore as *thy* own, till I return, if I ever do so, if not, keep her. If I return, keep her, or return her, according to thy good pleasure. Have an eye to all her brothers and sisters. Watch over and advise them for their good. Write to them, and desire father, Joseph, Richard, and Alice, to write to them. Keep up the acquaintance and affection. Encourage them to learn, and when they can write, encourage them to write to thee and the family, and to tuck a line in for me when some of you are writing one. And let me hear from thee by a line, and tell my dear brothers and sisters a line from them will be truly acceptable. Tell dear sistér Alice I crave her kind care and attention to the dear children. Don't forget my dear old father; be good to him, be kind to him, thou and all of you, and make him comfortable. I trust you will be faithful in this, and I rejoice in the confidence of it. May his old age be happy! May his knowledge of God be increased, and the blessing of Heaven be on you for your kindness to him. Teach the children to love and respect him. Teach them civility to all persons, and tenderness to all creatures. I enclose a little piece called the "Birds' Nest," in substance, from a book entitled "The Children's Friend." If thou think'st it will inspire compassion into their hearts, let them hear it, or have a copy of it. The verses "On a Child in the Cradle," I took from the same book. My simplicity may excite a smile, but truly my heart was touched in reading them; so I copied them for thee. They may be better for the children to learn, than some that children do learn. I desire thee to do a little at teaching them to read.

I hope thou may not be a loser by any care bestowed on them. But above all bring them along in the nurture and admonition of the Lord.

My dear love to all my children, and to my two little sisters. Bid them be good girls.

Dwell deep in the holy root, and therein thou wilt, as is thy brother's ardent wish for thee, dear sister, fare well. Thy affectionate brother and friend in the travail of the gospel,

JOB SCOTT.

To Daniel Anthony and Family, Providence.

Dunkirk, 7th of 1st month, 1793.

Dear father, mother, &c.

Having, through the kind providence of a gracious God, arrived safe here, the day before yesterday, I now give you an account of my voyage. We sailed from Boston 5th of last month, and I got here 5th of this. The ship had not, till just now, got into harbour. The very first night from Boston, the cry was, "All hands ahoy." They were soon all on deck, and the ship put about to return to the harbour; for she proved very leaky; and the leak rapidly increasing, that is, from 100 to 600 strokes an hour, in the course of a few hours. The captain, mates, and crew, were alarmed. But she soon leaked less on this tack; and they put about again, and stood out to sea. She still leaked much when put about; next day the captain and several men searched on the outside, but could not find the leak. After awhile it moderated, when returning cheerfulness glowed in the countenances of captain, mates, and men. Sixth-day, 7th of the month, the leak greatly increased, to near 1000 strokes an hour. Sadness again resumed its empire over the countenances of the crew. The captain knew not what to do. At length, he put about again, and sailed homeward. The weather was pretty rugged all the time of this increasing leak, and part of the time stormy. After a while the captain had a hole cut through the second deck, and searched inside for the

leak, and soon found it, being an open augur hole of about an inch and half augur, at the ship's stern, so high up as not to leak constantly. This being stopped, the number of strokes was soon reduced to 25 an hour. Oh! what a change of countenance this wrought. All soon seemed as if they had forgotten all their sorrows. They put ship about, and went to sea in earnest. Second-day 10th of the month, the wind arose, and roared tremendously all night and all next day and night. The men tied up the sails, lashed the helm, and lay to, or let the ship drift in the wind and waves. About the middle of the time, the captain said he had not seen so violent a gale of so long continuance for eight years. So said the rest. All said it was truly terrible, but we had sea room enough—a great consolation. It stormed near all the time; but most violently the last night. This night, I assure you, the storm and wind were dreadful. Fowls died; the one sheep, though between decks, nearly died; divers spars broke loose, and were lost, though pretty strongly lashed; and a good new whale boat on deck, well lashed, was much broken. Oh! the rising surges of the breaking, foaming waves! Oh! the rocking, pitching, rolling, of our ship! I thought of Addison. "When wave on wave, and gulf on gulf, o'ercame the pilot's art." But as the scene was new to me, my description may be thought to border upon exaggeration. However, blessed be the Strength of Israel, my only hope, my only stay, I felt resigned, and stilled and staid through all; though very little light shined sensibly on my heart, now, or at all during the whole voyage. But I saw God's wonder in the mighty waters. It seemed at times as if the briny waves would soon swallow us up; yet I never really lost my confidence, for all this was no more than for months I had firmly expected to meet with. You know it was sealed on my soul, that the loud roar of wind, and the dread rolling of the waves, would awfully attend my passage. And now indeed it *proved* my hold on Heaven. I said in my heart, It is the Lord; let him fulfil his purposes. Let him do just what he will with me, in time and in eternity. Nought else beside his holy will can ever be good for me; and why should I wish even the most disagreeable parts of it averted, mitigated, or shortened. I thought I had had *his* holy promise who cannot lie, that I should

live through these dreadful tossings on the bosom of the ocean, and once more set my foot on firm ground, yea, bless his holy name, in wonders yet to come on shore. I cannot say, I had no reasonings in regard to the divine superintendency; but I well remembered the clearness of prospect wherein I had, even before I went into Connecticut, seen this dispensation on the ocean. I also livingly remembered the holy warmth, energy, and assurance that attended the promise of safety through all; and though it was now the divine will that the evidence of divine things should be low in my mind, yet I could not cast away my confidence. Indeed, low as the evidence was *now* as to Deity itself, I yet seemed almost or quite certain, that *if* the Lord liveth, and *if* I had ever known his holy word at all, I surely had had it, and might rely on it, in this instance. Here my foot fixed; and my all I surrendered up to his disposal, not once wishing myself on shore, nor in another vessel: for I never had even *hoped* to escape this tempest, for good part of a year before.

Fourth-day, 12th, about noon we got under sail again, though still the roar of elements with awfulness remained. We got on slowly for about twelve days from Boston, then had good, fresh, fair winds, and made good speed, till we got soundings in the English Channel. Second-day, 31st, afternoon, we made the Lizard. Third-day, 1st month 1st, 1793, soon after midnight, just as new-year commenced, we had another fresh strong gale, with rain till near night this day. This was awful, but trifling to the other. After this, calms and contrary winds, and, about Calais, contrary tides detained us. At length we cast anchor, on seventh-day, the 5th, just a month from Boston, not in the road, but about four miles from the harbour. Anxious to be with Friends next day at meeting, I went on board a pilot boat among Flemmings and French, all strangers, and got safe to dear William Rotch's, where I now write, and am very kindly entertained: he and his family all well. Benjamin and wife in London. We had scarce any sunshine the whole passage, but much wet. I never was very sea-sick, yet scarcely ever ate with much relish; seldom wished to eat at all, but ate to live, and ate enough to nearly keep my flesh. Slept almost none, many

nights: on the whole, might sleep a third of what was usual,—I think not more. The ship rolled abundantly. I feel and see the motion yet disagreeably. The house seems going up and down continually, but I am otherwise very well, and have been throughout. I have great satisfaction in being here. Was at meeting yesterday, and rejoiced in moderation, in hopes the spring of life was not finally closed; though I had scarce felt it on the passage, nor seen that I could ever again set one foot before the other; yet my faith never quite failed me. I had some deep provings, wherein all former experience failed to prevent great sinkings. Oh! thought I, at a few broken seasons, if I ever again set foot on Columbia's shore, and those I left beneath my humble shed are living, we sure shall mingle tears in remembrance and relation of our adventures, during absence; at least what *mine* eyes have seen, and heart has felt, will never be forgotten. I don't see which way I may go hence yet; perhaps none for some days, or till my head is a little settled. My love is not on the decline to any of you. Please communicate it as from my heart to my own dear father, all my dear children, brothers and sisters, relations and friends.

12th. It is just a week since I got to Dunkirk, and here I am yet, well in health, my head well settled, though my mind has been sunk even into the contemplation of almost immediate return to your land; but my prospects begin to grow more pleasant. I expect to go hence on second-day for Dover, and likely soon for London. Dear William Rotch, and Robert Grubb, a choice living Friend of Ireland, now here, I expect will be my company. William I think will spend some time with me if I stay in England, but not go into Ireland. At present I can see no further than London, and it would not be strange to me, if there, and thereabout, I should spend the winter; though I think, if I had got away according to my own prospects, opened, I still trust, in the light of Israel, my way might have opened early into Ireland. But I resign all, and am, in fulness of love, yours, &c.

JOB SCOTT.

Do write me as soon as well may be.

To Remember Anthony.

Dunkirk, 7th of 1st month, 1793.

Dear sister,

I feel nearly excused from writing thee at this time, as I have written largely to father and the family. There, please to read my unabated regard for you all. It is low water with me, but I may inform thee, that thou hast had a place of feeling remembrance with me, in all my tossings on the mighty ocean. Oh! I think thou canst have but a faint idea of the awfulness of the tremendous scene I have described in my letter to father. But what are all the tossings our bodies can endure? Or what matter where, when, or how they moulder into dust, if so it may be, that the part which cannot die be united with the one eternal source of all good? Utter annihilation is the most dreadful to me of all possibilities. I can with more consolation endure the idea of a degree of eternal pain, than of total extinction. And unworthy as I feel myself of the smiles of Heaven, there are but very few moments when the evidence of immortality is strong in my soul, but that I can look forward towards future existence with divine consolation. I as much depend on receiving the just reward of all my works, as I depend on life out of this body. But there is nothing in the idea of a full recompense for all my misconduct, that is at all terrifying, when I look towards futurity. But, Oh! "abhorred annihilation!" what is it can possibly give it, even to the most abandoned mortal, such "dreadful charms?"

Whenever I am assured the Lord liveth, as, blessed be his name, I sometimes am, and have the living evidence that "souls can never die," there is nothing in all the possible determinations of the divine will, that I can fear. In short I then find nothing to fear but the deviations of my own will; and nothing to hope or wish but the complete accomplishment of the divine will in all things. And in proportion as mine becomes swallowed up in the divine, I find, as William Law expresses it, "every day has lost all its evil."

This manner of communication was altogether unexpected;

and whether it be for thy sake, or any other in the family, I know not. May God Almighty hold thee and me, and all his own, in his holy hand for ever. May we, and all we love, live near, and yield wholly to him, and then we are sure of "possessing all things." This is my prayer to Heaven, dear sister, for thee, and for us all; and I scarce know another wish for any thing in the universe. "All else beneath the sun, God knows if best bestowed or not, and let his will be done."

Remember me to all my dear little motherless children. Be kind to them; cultivate them. Bring them forward in God's holy fear, and in reverence of his inward appearance. Live all in love. I must now close; and I do it in fulness of sincerest brotherly affection, resting thy still often and deeply exercised friend and brother,

JOB SCOTT.

To Moses Brown, Providence.

Dunkirk, 1st month 7th, 1793.

Dear Friend,

I arrived here in good health, except the effects of motion at sea, the day before yesterday having been as well during the passage, (which was from the 5th of last month, to the 5th of this,) as the sea would permit. In the fore part of the passage we had an awful gale and storm for two whole nights, a day and nearly a half; another we had in the English channel, but lighter. Except these and an alarming leak, just after we got out of sight of land, which was found and stopped, we had a favourable passage, though scarce any clear sunshine, or but little, the whole voyage, and a good deal of wet weather. My mind has been quiet through all, though I have little more than just to live by faith and not by sight.

I rejoiced a little in Friends' small meeting here, yesterday; and find, (so far as experience can find and I have proved,) the Helper of the helpless is omnipresent. I met with him in Dunkirk, to my comfort, though but few here may have a very sen-

sible acquaintance with him. I am well satisfied in being here, but see little or nothing forward yet, I find my regard for Friends at home does not decrease by absence, nor by distance from them; though I can say but little now, of any thing more than good wishes. If thy wife is living, please to let her know I have not forgotten her afflictions, but am assured all works good, that is well borne and improved. If Friends inquire after me, tell them I yet love the brethren; but I see no way to name particulars. I think I have felt sincere desires for a growth in the divine life, in our Monthly Meeting; but my prayers have been, I hope not selfishly, though mostly, for myself, my own preservation, direction, and safe movements. It is low water, where my mind is now nearly aground; yet faith and patience abide with me, steadfast companions. I have but one wish respecting myself in time past, and but one for time forward: that I had been, and that I may be, singly observant of, and devoted to, the manifestations of the divine will, comprehends all my desires at present. As to all temporal enjoyments or sufferings, "thy will, O my great and gracious God! be done forever," is all I ask about them. The visitations of his holy spirit to my dear little children, and their early subjection thereto, weighs inexpressibly more with me than all earthly acquisitions.

JOB SCOTT.

To Remember Anthony, Providence.

First-day evening, 1st month 13th, 17[illegible].

Dear sister,

I am yet at Dunkirk, well, and well relieved. For after a favoured, open time at meeting to-day, we appointed a meeting at six o'clock this evening: in which the stone was so rolled from the well's mouth, that I expect to go hence to-morrow morning at eight, which is sunrise here: and I expect to go, clear of the place, which I have not been before. Dear Robert Grubb is a living, lovely Friend. The Journal of his dear deceased wife, Sarah, is just out of the press; an excellent, in-

structive book. Some passages of it I wish to send thee, as I think they might greatly encourage thee to yield up, in full faithfulness to all the Lord's holy requirings; but I have no time to transcribe them. It may be, from England, I shall try to send thee and the family, one of the Journals. Be that as it may, there is nothing I desire more feelingly for thee, than faithfulness, and full dedication to the Lord's call and appointment. If that takes place and continues, I shall rejoice, if I live to see thy face again, to behold thee shining in the beauty of holiness, and grown strong in the name of the Lord.

Farewell, farewell, says thy affectionate, and at the same time, consolated, though often stripped and deeply tried, brother,

JOB SCOTT.

To Daniel Anthony and Family, Providence.

London, 28th of 1st month, 1793.

Dear father, mother, &c.,

A vessel being to sail to-morrow for New York, I am not easy to omit writing, though I lately wrote you and Moses Brown, from Dunkirk. This will likely come to hand first, as no vessel was expected to sail thence for America till towards spring, but as in that I gave a pretty large account of my voyage, and the tremendous things seen on the bosom of the deep, I omit repeating it. I lived through it all, supported by unfailing help, and came to this great metropolis last sixth-day, the 25th. Crossing from Calais to Dover, I took a great cold, and was very ill at Dover several days, so that last second and third-day I was an house-keeper, but on fourth-day, by post-chaise, came to Rochester. Fifth-day, staid their meeting. Sixth-day, came here, and attended the Meeting for Sufferings, as also two sittings of it on seventh-day. Yesterday attended Gracious-street and Devonshire-house meetings; bound fast in silence in both, as again to day in the morning meeting of ministers and elders; though I was helped, in two of the sittings of the Meet-

ing for Sufferings, to break through the cloud, and rise above the too superficial spirit in which far too many of the members are thinking to build up Sion. They will never be strong men in the Lord till they know that forward, always ready spirit, more limited and subjected; and I obtained great relief in faithfully telling them so. Some of them mind little what a poor New England man thinks and says. They are rich, wise, full, and would seem to know all things, as it were; but truth was over them at last: and yet I see little prospect of much room for me among them. I think it would be as welcome to my natural will, to live on bread and water, among my dear friends in New England, as to continue under the painful weight of what a part of the time I feel in this great city. However, there is a living remnant here that my soul truly loveth; and if the great Father of the family pleaseth, he can and will open the way: if not, my will is still in submission, and in the midst of deepest trials I have nothing to complain of. I lodge at dear John Elliot's, Bartholemew Close. The family are kind, and so are Friends in general. My cough is much mitigated, though still considerable; but I am obliged to live spare in this climate, or I don't know that I could keep about at all, but by and by I may get seasoned. Dear William Rotch is agreeably with me; he bore me company from Dunkirk, and may accompany me some time. I see no way hence at present, but may likely spend the winter in and about London, though I don't know. Ireland lives with me, but the way is closed at present; probably it might have been open, had I arrived some time sooner; but I hope all will be well. We are obliged to travel with passes from authority, an alien bill having lately passed here requiring it. Great preparations are making for war. The Meeting for Sufferings have just addressed the king, or prepared an address, wishing the prevention of human bloodshed, and just touching on the slave trade. It is expected Parliament will, ere long, again discuss the question of abolition, but the event is wrapped up in uncertainty.

I feel that I am in my place and proper business, though depths of trial and distress almost make me flinch, at seasons; but I yield to divine allotment. Love abounds in my heart, to

you all. Do please to express it affectionately to my own dear father, and all the family, with my other relatives and friends, not by any means forgetting my dear little children; they are often near my heart, where the rest of you are borne with me, from place to place, in my travels. May the everlasting Shepherd keep you, me, and them, forever, and may my dear father Scott, so gather inward, as to feel the evidence and fulness of divine life, before he closes with time, and launches into awful and endless eternity. From Dunkirk I wrote dear sister Remember. I have now only to say to her, that it is my soul's fervent desire, that she may be in all things, strictly faithful, and consult no more with flesh and blood. Faithfulness in the little, ensures rule over more, and leads into the green pastures of life; may her feeding and rest be there, beside the still waters, is my fervent prayer for her. Do, dear father Anthony, Remember, and any of the family that can, let me have a line from your hearts, as soon as may well be; tell me how you are, how my dear babes are, and my relations and friends, and what else may occur. From Dunkirk, I enclosed to Remember a line to Jesse Batty's wife. If nothing in regard to any of her religious movements renders it quite unsafe, do forward it. I wrote it under some real engagement. May nothing discourage her progress.

In the spiritual and natural relationship, I am still affectionately yours, &c.

JOB SCOTT.

To Daniel Anthony, and Family.

London, 5th of 2d month, 1793.

Dear father, &c.

I have been at London since sixth-day before last; have had a hard cold and cough, but am now as well as usual. See no way from hence at present. My way has been almost wholly shut up, till within a few days; but begins gradually to open. I sometimes rejoice in the subjection of my own will, though in a

low estate, and under a weight of as great conflict and pressure as can well be rejoiced in. Persuaded I am, that One sits at helm, and always guides the bark, (so far as we resist not,) who knows what is best, and guides wisely; putting on board but the necessary ballast; and therefore, though if all movements were as painful as some, life would be almost insupportable; yet as prosperity and adversity are set against each other, and no aboundings come but through abasement, I am helped at times to "rejoice in tribulation," and neither in aboundings nor abasement, am I so entirely swallowed up in my own state, as not to feel sensibly with you, my dear relations, in your trials and wadings. May you and I ever trust in the Lord, and then we shall have a friend whose succours exceed all human aid, and amply supply the want of earthly treasures, and of friends among the mighty. Yet let us not imagine we are more overlooked than we really are, among mortals. I am sure all Christ's true disciples, are, so far as they are disciples, friendly to each other, wherever they are known to each other as such; and that which makes them cold and jealous, is not in the root of true discipleship. Oh! what a long and painful wilderness many make for themselves, by declining a complete burial, and planting with Christ in the likeness of his death. But, alas! till this is known there never will be a full arising in the likeness of his resurrection.

I wrote you from Dunkirk, and once before, (via New York,) since I came to London; to those letters I refer you for some particulars. The chief of this, I write the day after the date, i. e. 4th, evening. Yesterday I was at Devonshire-house Monthly Meeting, quite shut up, unless a little in discipline. To day rejoiced in the dominion of life over all, in the Monthly Meeting of Grace-Church-street; at both these houses, I had before been a silent and uncomplaining pilgrim. They do their business with great despatch; and do it very well, as much in an hour, I think, as sometimes takes us six, though once in a while they get caught in the striving state a little, and then they act like us. There is in London and Westminster, a considerable number of precious Friends, male and female; the more I dip with them the better I like them and love them. They are lenient

in their feelings towards offenders, yet valiant for the discipline. Some of them want a little more reducing; but Master is overturning in them for their good: and they bid fair to be perhaps more than a little useful. If you see dear sister and brother Lapham, please give my dear love to them and their children, and tell them I hardly gain time to write you. The same to brother and sister Hazard; brother and sister Spencer; and Peter and Sarah Hoxsie; my love is to them all, and all theirs, and livingly to all my own dear children. Oh! don't you forget them, they are yours, as well as mine: have an eye to them and take a kind notice of them. If way opens, I hope dear sisters Remember and Alice, will not omit to go and see them, and cultivate the acquaintance and relationship. Their dear mother's removal, I hope will never lessen their regard for you, nor yours for them. The relationship, to me is precious; I feel you near my heart: and as to the two dear lambs in your immediate keeping, what shall I say more than I have said? Watch over them as those that must give account to God, and let dear sister Remember have all the satisfaction in esteeming little Ruthy her own, that she could have, had I left home to return no more, and had given her to her: though I see nothing, but I may yet greet you face to face, on loved Columbia's shore: how soon is not mine now to have scarce any idea of. If any of my relatives are removed by death, or married, please tell me. Do write to me, any of you that can, and tell my friends I cease not to love them. Dear father Scott, has a near place in my heart. I feel more and more for him; may his dwelling be in the holy life of truth. In more than natural affection, I remain steadfastly yours. Farewell.

JOB SCOTT.

To Daniel Anthony, and Family.

London, 23d of 2d month, 1793.

Dear father, &c. &c.

I wrote from Dunkirk, and twice from this great city, before now. From here, the first went in a ship for New York,

the other to Philadelphia; this I expect will go for Boston. I am yet detained here, though I see little service in it, unless to pluck up by the root, again and again, every sprout of my own will, and make me have no choice as a creature. My path is in the very depth of extreme abasement. I even despair of conveying more than a faint idea of it. I can very rarely rejoice, unless in agony; and scarce know how to hold up my head. I have had a few good times here; but all seems shut up again, and I go from meeting to meeting, dumb with silence; and were that all, it were very tolerable, for I don't covet to be heard. But, Oh! the inward shutting up, and withholding of almost all consolation from me! Oh! the darkness that may be felt! I seem as blind as night, or nearly so. I see no way at all from this place, and yet I can scarcely think I am to be here much longer this time, though I don't know but I must stay here a wonder and a gazing stock. If so, I wish to bow to it; and to each bitter dispensation. Perhaps drinking the very dregs is no more than is best for me. I am very apprehensive that my detention in New England, has put me by the first right time for Ireland. That nation is much veiled to me at present, though I believe nothing was ever, in all my life, more intelligibly, nor more powerfully sounded in the ear of my soul, than my call to Ireland was, repeatedly day and night, before I opened my concern to Friends. And at the same time I was as clearly informed within, that difficulty would be made about my seasonably getting away, and who would make it, as almost ever I was beforehand, of any besetment; and I have rarely ever seen any obstructions more clearly to arise from the toiling, working will, and wisdom of man. However, we are all to have our reward according to our works. There is not the least spice of ill-will, or desire of retaliation alive in my heart, that I am sensible of. Be even in the time of my trial, when I was almost sure the detention was wrong, I did travail inwardly with my God, for their deliverance from that mistaken wisdom. May they learn by that occasion, to surrender their own wills to divine influence; when that is the case, the great Lord of the family can soon seal a sense on one mind, of the duty he enjoins another. But it was permitted; if for some wise purpose, I know not yet,

what it is; though I thought in the time of it, it could not subject me to more pain, than might be my necessary portion.

I have, a second time, been much unwell, with a return and great increase of my cold and cough; kept house some days; but am now about again, though unwell. This air affects my head and lungs much, and so my spirits suffer extreme sinkings, almost too painful for me to describe. Bread and water for life, with cheerfulness and good spirits, would be at least an hundred fold more welcome, if best, than my present drooping and depressed state. If dear Thomas Arnold, after all his low spirits, cannot feel a small spark of sympathy, I don't know who to expect it from, out of the one dear family, and circle of other relatives; to the whole of whom, and other friends, do give my love as opportunity favours. Dear William Rotch is still acceptably with me, and may continue some time. I desire to hear from you if heaven allows it to be so, as soon as well may be. Do write me, and tell me how you get along, how my dear children are, my own dear father, &c. &c. Let him know my love increases to him, and may his increase to the blessed truth, in old age. Amidst all my pangs and strippings, I now and then feel, and feel beyond all doubt, that it is in true wisdom I am driven, or drawn, from dear New England. In a great deal of love, I am yours, &c.,

JOB SCOTT.

To Remember Anthony, Providence.

London, 2d month 25th, 1793.

I am painfully journeying; my health is but low, and my spirits, perhaps, never lower in my life, than much, yea, most of the time here. When my head is lifted up above all adversity, it is through low plungings; this was the case yesterday, in three meetings, and a sweet family visit. Truth reigned over all; as again to-day, in the morning meeting of ministers and elders. Yet, alas! I droop again, but am trying to give thanks in all things. Shall we murmur or repine at the necessary portion of

pain, poverty, and sufferings? Forbid it, gracious Heaven! and teach us in all to bless, "nor least for the severe." I am earnestly striving to give up all, bear all, and be and do just what, and nothing but what, the will divine ordains; and often do I feel a fervent travail, that this may be also thy constant care and concern. This world, with all its joys, can never afford solid peace to one who has so evidently and feelingly seen its emptiness, as, through the goodness of our God, thou hast often done. Bitter I know thy cup is often made, but may thou drink it willingly, and then thy bitter water will be turned into wine. Be faithful in all things, I beseech thee, even unto death, and then the crown of life will unfailingly be thine.

Do what thou canst for my dear children; teach them the fear and reverence of their Creator, and of his inward appearance. I wish them plain, but much more wish them solidly grounded in the inward work, not making too much of any outside thing. I hope thou and —— may find a little time to visit them, and keep up the acquaintance and the love. Do convey my heartfelt love and good wishes to them, so as they may feel it, and to my dear father. I ardently wish his last days may be his best, and that his end may be in peace. I desire thee, and the rest of you, to do what you can for his comfort. May you all live in love, and increase in your love to the precious truth. I much desire our meetings may be held, and business acted in the life.

And may the blessing of Heaven rest on the heads of our dear parents and their children. Live so as to be a comfort to them in their declining years, and amid all their probations and discouragements. I feel them near, very near, even in that relationship, which is beyond all outward affinity.

I begin to think I may pretty soon leave London, but don't expect to leave my bonds and afflictions, long at a time, any where: may they become more and more welcome to me, and work the end designed. I scarce expect any other satisfaction in life henceforward, than what is divine; all else seems to forsake me: even health I have almost done expecting to enjoy. I think my frail house is decaying, my nerves weakening, and

my lungs more and more clogging and failing. But if favoured with the divine presence, all will be well.

I am thy fervently affectionate brother,

JOB SCOTT.

To Daniel Anthony, and others.

London, 23d of 3d month, 1793.

Dear father, mother, &c.,

This is my 5th letter, including one from Dunkirk. I have not yet got quite away from London, though have been out several times, a few days at a time; so that I have been at very few meetings here for several weeks. I seem to be getting released from the city by degrees. Next week is to be Quarterly Meeting here; after that I may go into the country. My health is greatly mended; my cough almost gone; my spirits, though often very low, better than I expected when I wrote last; so that I get on rather more cheerfully; my lungs or breast still a little sore. My way is, at last, as open, I believe, among Friends and others, as is best, and I have no distrust of the great Opener's sufficiency and readiness in all future movements. He doubtless may wisely shut up, and humble renewedly, and bring into strict dependance on his openings; and thus his most trying dispensations prove useful. Dear Samuel Emlen and Sarah Harrison are yet in Ireland, over which place there is an entire veil as to me at present, though once seen as in open sunshine. I can say little of future journeyings; for though the way opens fast enough, it is little more than as "day unto day uttereth speech;" but this speech, being not in an unknown tongue, is so well understood, as to bring with it, and leave behind, the sure evidence of divine approbation: what more should be desired?

John Tabor is well, in England. I have a letter from him. He thinks we may meet at Yearly Meeting. Sarah Hoxsie's letter I duly received some time past, and rejoiced in the information that all my dear children were well, my dear father still recovering, and the rest of you well. Please forward my

love to the dear children, and to her, and her husband and children. I believe I must omit writing her at present, though I thank her for her kind information, and much attention, and may, some time, find time to write her. Let also the rest of my children be informed of my unabated love, and wishes that they may do well. I hope way may open for them to get a little more learning, and that such of them as get more than they can pay for, may not finally be felt as burdens to those who assist them in getting it. My love please mention to father Scott. I rejoiced his health was better. May the gracious design of his lengthened life be fully answered, and he prepared for joys everlasting. Don't forget my dear love to dear sister Lapham and all hers, brother Hazard and all his, sister Spencer and all hers, and other relations and friends. Dear William Rotch is yet very acceptably with me, and likely will be some time. He is highly respected in England.

As I aim to write only what occurs readily, I have at this time little else than facts, information, love and good wishes; and good wishes for your dear family, I don't know that I ever more sincerely and sensibly felt, than during my last absence. Heaven's best blessings has often been my prayer for you, and not without some secret confidence that you would be therewith favoured; if so, let us in all other things be content. The devoted to pursuits after wealth, are almost all of them rendered dwarfish. He that opens his eyes must see it; and he that feels it rightly, must bewail it. Scarce any thing is easier than profession, and activity in church affairs; and where much of this is, there most people think must be, or is, true religion. And yet how are the hearts of many, many, many of these centred in the earth.

My dear father and mother, if you can lift up your heads above the world, and unite with divinity, rejoice that your portion is unspeakably better than gold and silver; and in this blessed inheritance may all your children and grand-children be living partakers. I crave it for me and mine, incomparably more than all earth's enjoyments; and craving it for myself and mine, I can but crave it for you and yours, for I know no way, in this respect, to divide them. They are all near to me; and I trust I shall ever feel nearly interested in their welfare; and

those among you who have known the overturnings of the divine hand, and seen Jehovah's wonders, will, I trust, remain, in some sort, as bone of my bone. May the Lord, my God and their God, preserve all these in his holy hand forever. Give me up, I pray you, the Lord's time, and to his will and service; and then, if we meet again, it may be in the enjoyment of that love and fellowship, which the world knows not. My heart is full; my eyes not unaffected; and in this fulness of unfeigned and unstrained affection, I am, as I have been, sincerely yours, in the several relationships of brother, son, and friend, and ever-feelingly in regard to my own half dozen, their affectionate father,

JOB SCOTT.

To Moses Brown, Providence.

London, 3d month 23d, 1793.

Dear friend,

I wrote thee from Dunkirk, and whether since, I don't remember; though once or twice I should, but for want of time.

I have received no letter yet but Sarah Hoxsie's: that tells me of the health of children, relations, and friends, the 10th of 1st month, in which I rejoiced, but could gladly receive fresher accounts. I hope thou and other friends will not neglect to write to me as often as conveniently may be. It will be truly acceptable.

My health, but very low nearly all the time I have been in England, is lately much mended: my cough nearly gone; but breast still sore. This I have very little hope, ever to find entirely removed. It seems firmly seated; and is now of about two year's standing. The fumes of tobacco much relieve the uneasiness, but the soreness is more or less almost continual. My prospects were so gloomy when I last (till now) wrote dear father Anthony, that I did not know but my frame was hastening to dissolution; but I am now pretty cheerful; am able to get about very comfortably, and go on to pretty good satisfac-

tion, as to myself; getting pretty full relief from place to place. I trust, if faithful, I shall just have spending money: and cash to pay my debts, though of long standing in this land, and now due with interest upon interest: after all which I hope to be content to return home, if permitted, with nearly, if not quite an empty purse,* where, however I may be received in poverty by my friends, I trust, if allowed again to join them, I shall rejoice in their endeared society.

Our dear friend William Rotch is very acceptably still with me, and I hope like to be. He expects his wife and daughters over soon, from Dunkirk: he sends much love to thee and all thy family.

I think after Quarterly Meeting here next week I may get into the country. I have been out a little several times, though not yet quite loosed from London.

Dear Samuel Emlen and Sarah Harrison, yet in Ireland. He not very well: she better than lately. Not much expected here till Yearly Meeting.

Many occurrences here, some in society and some in the nations, might afford some entertainment: but the times restrain the freedom of my pen, and perhaps it is best to be restrained. However, there is a love and good will, that all earth's commotions restrain not, and which nor absence nor distance can extinguish or abate. This, dear friend, I often feel towards thee, and many other dear friends in dear New England. May the life come so up to dominion over all, as that no obstruction may remain to a perfect coalition, and cementing, living fellowship and union among all the members of our Israel. There is no other rock or foundation on which this divine fellowship can be abidingly established, but the *LG.* and where that is abode in, many little differences in sentiment and appearance are swallowed up of love. Oh! how true love, when it prevails in and melts the heart, covers a multitude of faults, or things which may appear as faults, when love is waxed cold. May earth and all its mighty matters be ever unable to cool the love of those

* [Possibly some reader may require to be informed that this language is metaphorical.]

who have truly loved the Lord Jesus and his disciples. Mine I think I may safely express to thee, thy wife and children, and desire the sincere expression of it conveyed to such friends as fall in thy way; and thou and they may rest assured that at 3000 miles distance, I sometimes travail for, if not with you.

May the God and Father of our Lord Jesus Christ preserve my spirit and yours, in living nearness to himself, and above the harmful influence of this world and all its wealth, cares, snares, and amusements, is the sincere desire of thy sincerely affectionate friend,

JOB SCOTT.

To Daniel Anthony, and Family.

London, 1st of 6th month, 1793.

Dear father, mother, &c.,

Not a line have I received from any of my friends in dear New England since I left it, but Sarah Hoxsie. This is a real disappointment, but should be patiently endured; yet let me pressingly request your future communications may be as often as well may be. My health, (except extreme nervous depressions, and the soreness of my breast,) is pretty well; much better than for divers weeks first in England. I have been in the country, (though there mostly in towns,) about seven weeks; attended the annual meetings in Wales, and at Bristol; sat all the public meetings in silence at both places, except one at that in Wales, appointed afterwards, and when Friends were departed. Three out of five I have sat in silence, at this Yearly Meeting in London, and seven in Bristol. My way is mostly more or less open among other people, and often greatly so; but among Friends I am very much in silence, especially in large collections from divers parts. At these are many ministers, and many appearances; altars set up under almost every green tree; the trees *seem* to flourish, are full of leaves, many blossoms, and some unripe fruit, but too little that is ripe and wholesome. My sufferings at such meetings are inexpressible, with very little sense

of service for me, unless by the example and influence of deeply travailing silence. Dear William Rotch has been very acceptably with me, till a few days before I returned to London to the Yearly Meeting, which began for ministers, &c. the 18th of 5th month, and for discipline the 20th. The last sitting of the select meeting was on fourth-day, the 29th. I have not been very active in discipline, though my way was more open therein than I expected. In some things I obtained much solid satisfaction, but more so in the select meeting, wherein way opened to leave the weight of my deeply bowed spirit upon them, respecting ministry, and some other things, in a manner to me altogether unexpected; blessed be the name of the Lord. Dear Samuel Emlen and Sarah Harrison are very acceptably among us. John Tabor is here also, and William Rotch's wife and daughters. J. Storer, T. Colley, &c. &c. attended. Dear Deborah Darby and Rebecca Young have cleared out for America, and expect to sail from Liverpool, aiming to reach Philadelphia Yearly Meeting.

I expect to go pretty soon into Ireland, where, most assuredly, bonds and afflictions will abide me. I am trying not to complain, but am oft sunk very near below all consolation, not even that of hope excepted; but as I aim at patience, (often hard to find or abide in,) I am again made to set up my Ebenezer, and acknowledge, "Hitherto the Lord hath helped us." May he, dear relatives, be so leaned upon by you and me, as to be known our never failing source and succour through all the storms and seeming ills of life, and our portion for ever. My dear love salutes my own dear father, if living. Oh! that his end may be in the sunshine of divine favour; through full submission to the influence of divine power upon him. A submission which none ought to delay for a moment. I desire you may, and trust you will endeavour to make him happy and comfortable; and may he be resigned and pleasant. It will do him no good to be fretful, but may, in degree, prevent the preparation for a peaceful close of life. The dear children I feel near my heart, and much desire their careful tuition in the fear of the Lord, and in reverence of what they feel of his power and

spirit upon them. Let my dear love be carefully communicated to them all, with a solemn charge that they rebel not against divine light within them, nor against those who have the care and oversight of them. If I live to return, I much desire to find them in the innocency of truth. Omit not my love to all my relations; brothers and sisters Lapham, Hazard, Spencer, and all theirs; aunts, uncles, and cousins, and all my friends. I think some of them would do but a friendly part to write me, both relatives and friends. They should not wait for me to begin. I have much to attend to, and some letters to write; but, if they wrote, I believe I should write them. If they don't write, please inform me how they are.

Friends here are growing in plainness, and I hope in more weighty things. A very large number of young women have their bonnets much lower crowned, and more decent, than our dear R. and A. and many more in N. E. I think, on the whole, life is rising among Friends in England; but, alas, the ministry!—the ministry!—my sufferings in spirit are inexpressible, on account of its low and very unskilful state in this nation; but, perhaps, least said is soonest mended. The Yearly Meeting was conducted much more in the true life, and in christian condescension, than ours in general are. If a Friend here was to be as tenacious and urgent, and repeat his prospects as often, and reply and argue, as some among us have done, his credit would sink low with his brethren. I was glad the Lord Jesus, and not mere man, was president, and that his awful presidency kept down the spirit, and will, and wisdom of the creature. This indeed was the case, more, much more than I expected. Oh! that dear New England might witness so great a favour.

In the aboundings of true christian, filial, and brotherly affection, I bid you all a fervent farewell, and rest yours, &c.

JOB SCOTT.

To Remember Anthony, Providence.

At John Elliott's, London, 6th mo. 2d, 1793.

Dear sister,

I write to thee not only as feeling nearly with thee in thy exercises and tossings, but as thou hast in some degree a particular oversight, (if my wish is answered,) of my dear children, not only the two lambs at our father's house, but of all of them, I wish thee to feel thyself in degree charged with a care respecting them. Be free and faithful in caution and counsel to them, and, if needful, to those who have them; though I hope that will be unnecessary.

I have received, as a present from William Tuke, his wife Esther, and son Henry, the father, mother, and brother of Sarah Grubb, one of her valuable Journals. If I send it, I wish thee to take charge of it till I return. Read it, and desire the family to read it, particularly our dear brothers and sisters; and if my dear old father can read it, it may do him good. It is a choice book of living experiences, written in the life; and some parts may answer to thy own trials and experiences, as face to face in a glass. And may thy faith be strengthened, and faithfulness increased, that so light may more abound, and no cloud or dimness spread o'er thee. I may send with it, Esther Tuke's, and the yearly epistle.

Three little girls have written to the children. If I send their little childish letters, please forward them. That from Ann Bevan is the production of a dear little girl, of a greatly beloved family in London. Her father is John Bevan. She sends a little book, too, to my dear Sarah. May it be useful to her tender mind. The others written by two dear little girls in Bristol.

My getting along thou wilt perceive something of by my letter to our dear parents and their children. Is it not almost hard that I have never got a line from any one of you? Have you forgotten me? Well, I have not forgotten you, and trust I shall not; but do let me hear from you. Do, dear sister, write me, and encourage father, and some of the rest of the dear fa-

mily, to write me as often as may well be. If you were as long from home you would know how to feel for me, and when you write give me what information you can. If you direct to John Elliott, Bartholomew's Close, London, he will forward letters to me in Ireland or elsewhere, as need may be. If Lydia or Sarah should write a few lines to their little friend Anna Bevan, they may be enclosed in thy letter to me; for I depend on thy writing, and don't disappoint me. Give my love to all my relations and friends. I have written thee several times before. The letter I now write father, is I think the fifth. When you write, let me know how many you have received. I think in a day or two to go for Ireland.

Try to keep up the love and acquaintance among my dear children, and between them and their father's and mother's relations. It is too dear to be lost, or to languish.

Please to forward the letter to Peter Hoxsie for his wife. It contains one for brother Hazard. Let that also for brother Lapham be forwarded. A few particulars more I might mention, but the time allows not of it. So farewell now and forever. As heretofore so now, I remain thy truly affectionate brother,

JOB SCOTT.

To Moses Brown.

London, 6th month 3d, 1793.

Dear friend,

I am now expecting soon to go for Ireland. I have wrote father Anthony, and may, perhaps, direct to thy care a book or two, and some letters for him and the family. I have never got a line from one friend in New England, but Sarah Hoxsie. It would be pleasant to hear from home, if I might enjoy such a favour. I hope thou wilt not fail to write me as often as well may be. My health is now middling; my sore breast remains, and nervous affections.

Deborah Darby and Rebecca Young are equipped for our continent, and think to sail from Liverpool, in hope to reach

Philadelphia Yearly Meeting. Some others on this side the water, think of crossing the Atlantic; but perhaps no movements will be made just yet, though I think it rather likely one or two may open such a prospect before another year.

We this day hear George Dillwyn and his wife, and E. Drinker, were taken and carried back to Philadelphia. Friends here were in daily expectation of their arrival. Dear Samuel Emlen and Sarah Harrison are here, to great acceptance. John Tabor, William Rotch, wife and daughters, are here also. No very late news from Dunkirk. J. Storer, T. Colley, and Elizabeth Gibson, all attended the Yearly Meeting. The health of all the above mentioned is pretty well for them, respectively. Dear Samuel glides smoothly on as usual. Poor Sarah drinks large draughts of wormwood and vinegar. My own cups are such as wisdom fills; let me not, therefore, complain of their bitterness, lest murmuring against necessary potions make still bitterer ones necessary.

The Yearly Meeting here has been large and solid; much more in truth's life and authority than I expected; for the mournful state of the ministry gave me a gloomy prospect in regard to the Yearly Meeting. There is much preaching in England, but too little of gospel. There are many teachers, but few fathers. A few sound elders here and there, are preserved; but too many in that station delight in a sound, crave eagerly to be fed by the ears, and scarce know how to endure silence: and often, very often my business has been to starve them, not being able to utter one word in the life of the gospel; and may I never add to the number, already too great in this land, who minister with little or nothing of that holy ability. A few are yet preserved whose trumpets give a certain sound; yea, often sound an alarm to [spiritual] war; while some do little else than cry peace; and sometimes not with the strictest propriety.

There are some wise arguers in the Meeting for Sufferings; hence that meeting is not the most lively: but in the Yearly Meeting truth's holy presidency kept creaturely wisdom from much undue exertion. May so precious an experience more and more prevail in the dear land of my nativity. It is more to be desired than gold or silver. It is better than the unsubjected

efforts of the most brilliant natural endowments. May we more and more press after it.

My love continues to thee, thy wife, and all thy family; in which I draw to an end, and am thy steadfast friend,

JOB SCOTT.

Extract of a Letter to a Friend.

Liverpool, 26th of 6th month, 1793.

I fear too many overrate their own, and a few others' services, though at the same time they may underrate those of the many. Nor let me cry up my own humility, and, if not divinely abased, and kept rightly low, grow proud under a notion of superior self-nothingness. Let me tell thee that I most sincerely think and feel, that all I ever can be instrumentally exertive in, will be of almost infinitely small amount, or account, in the final settlement of all things, otherwise than as submission to divine power may have prepared my own heart, or rather permitted divine power to prepare it, for good. I feel daily that I have no good thing but what I receive. If I am at any time a little rightly humbled, and sensible of my own inability, unworthiness, and nothingness, as to good of myself, this is all bestowed, and wrought in me. I naturally thought myself somebody, and as long as I live, I should, I believe, be apt to have the same thought, if not, by power above human, daily abased; and as abasement is well thought of, should be liable to plume myself with a notion even of that, if not prevented by grace. And after all I can know of abasement, growth, and usefulness, I think all the varied exercises, humblings, and employments, barely sufficient (if that) to make me know myself, and prepare me, (may I yet experience it,) for a temple of God, wherein he may be "all in all." I often admire that I am employed at all; and daily find more than a small unfitness; yea, something that would both stand and go alone. Indeed I do not expect to get perfectly and perseveringly rid of it, very far on this side the grave. I truly *hate* it, and if I was able, should lay at it with

the sword, and serve it as David did Goliah, cut off its head, and kill it utterly. But if I pretend to slay it myself, I thereby add to its life and strength; and so find I must wait patiently for the sword of the Lord, to go forth against it from time to time, 'till, through many deaths, it may finally die. And then I am sure nothing in me can think much of any or of all the good that I can have done. Indeed, it feels to me even now, though in a very imperfect state, as if it is much more necessary on my own account, than on any other, that I be thus exercised, employed, and tried from day to day. I scarce ever act to my own entire approbation. I think that it is not pride, or that I much desire to appear complete to others. When others are best pleased, I sometimes feel most inward abhorrence to think that, hidden from all men, and beyond the vulture's ken, lies lurking still, a part of self unslain, or if once slain, again alive. I am afflicted at my very heart on account of, and oft constrained to testify against, *self activity* in religion; and yet feel daily a want in myself of being what I would have others be; that is, all they are "by the grace of God." I know it is sufficient for them and me; but my progress is slow indeed in the necessary reduction it is leading to. Perhaps it is best so. A gradual attainment may be better borne than a rapid one.

JOB SCOTT.

Extract of a Letter to a Friend.

Liverpool, 26th of 6th month, 1793.

Let us be willing, not only to be thought to be, but to be known to be fallible. It is good for self to be of no reputation, though, perhaps, it is as hard a thing to learn to be willing, rightly willing, to have it so, as any lesson of self-denial; and I believe few ever attained to it, without many humblings, not only within themselves, but in the sight of others: and, even after the wound has been a deadly one for a season, I believe it has too often been the case, that *that* which has thus received "a wound by the sword," has again lived. Oh! we need a great deal of mortification and hewing, to fit us for any place c

abiding use in the building. I can see clearly that Christ must reign in us, till he puts down *all* enemies, yea, all *rule* and *authority* but his *own*, bringing every principality and power into entire subjection to him, before he can render up the kingdom to the Father, and God become all in all. But it is one thing to *see* it, and another to experience it *done*. I am glad to see it, and am aiming to be so much nothing in myself, and all that I am, by divine influence, as to experience it effectually done in me, and for me. And, dear friend, if I wish thee well, I must wish it done in and for thee. Thou wishest it for thyself; then let death pass upon all that moves or acts independently, or adds to the word. This is not written because I see thee in more need of caution than others, but because I want thee to be perfect and entire, wanting nothing. Not as if I saw thee so near this state, as to think a little kind hint from me would soon set thee right. No, my loved friend, many deaths will be necessary for both thee and me, before we arrive to "the measure of the stature and fulness of Christ." In this state, I believe nothing will be omitted, that life moves in us towards the performance of, nor any thing moved in without life. Yea, I believe, many things will be felt, and found to be in the motion of life, and sufficiently so too, under very gentle pressure; yet the Shepherd's voice being known, his word steadfastly believed in, and he faithfully followed, without any attempting to climb up, or get forward, either without, or further or faster, than he is lifted up in us, and draws us, we shall be safely kept, and know him to increase in stature in us, and in favour with both God and man. And in this safe, lowly, watchful way, we shall not go on without him, nor lose him, and leave him behind in the crowd; as some have done, even soon after their setting out with him, and intending carefully to keep him company; but as he maketh not haste, we must go his pace, or leave him. Some leave him behind, and outrun him; some grow offended with the gradual opening of his doctrine, and, instead of abiding with him, or outrunning him, go "back and walk no more with him." But let us stick by him, and follow him through all: he still has the "words of eternal life."

JOB SCOTT.

To Daniel Anthony, &c.

Liverpool, 3d of 7th month, 1793.

Dear parents, and all,

I am now at this dark, dark, dark place. Have been here about a week, (wind bound,) waiting a passage to Ireland; unwell most of the time, but about. Have been at three meetings here in course; yet scarce any satisfaction, and durst not appoint a meeting without better authority than I've yet found; indeed, don't expect I shall at all. I go into a few families, and but a few; but scarce a dawn of light appears. It is not all, I think, owing to place, but a dispensation to me. However, I feel pretty patient under it, and think it not very hard to fast, if life depends on it. And why should we have so much will, and choice of, or about, our fare? He who provides, does it wisely, and best. And should we not correct a child for complaining of the best provision we could make for him? And what is all the provision we can make for ours, to what he makes for his? If there is food in his house, delicious and nourishing, and we have at seasons, and always when best, and in best proportion, tasted of it, why murmur at a preparation for better relish (when ere long it may again be supplied) effecting now, through the fast? But if it even were so that the house could not afford, and never had afforded any real, solid, and sustaining bread; then why complain at the want of what is not to be had? But is not present hunger, and extreme desire of what often has been enjoyed, and is now withheld, strong evidence that something is, for which we pant? Had all as yet enjoyed been vain, why now so craving for its weak return? why now so restless for a thing of nought? But since 'tis real, and been oft enjoyed, and often intermitted to increase the joy, let patience, during intermission, have its perfect work. Not only duty this requires, but *present peace*, and quite intolerable might that fast become, if patience quite should fail, which in her blest society may well be borne.

I think I write but what I know, and speak of what I feel: for even now, 'tis but by faith I live, through patience's aid, and

scarce at all, if in the least degree, by sight, or taste, or smell. I recollect, 'tis true, the past, and in that recollection find repose or hope, and never yet till now, though often tried with fasting, stripping, tears, having been quite abandoned, famished, or forgot, how can I doubt? how can I cast away my hope? how can I disbelieve? Why should the best of friends, the Guardian sure, stand by me faithful through all former straits, and in the seventh, or seven hundredth trouble, fail? Oh! no: most sure, he will not fail, nor less evince himself our Alpha, than he's already our Omega been. Stand fast, therefore, my soul,—my dearest friends stand fast, and firm reliance still maintain on him who cannot, surely cannot fail, from first to last, a single soul that to him cleaves. He hears the ravens cry, nor hears their cry in vain; a sparrow can't unnoticed by him fall. Then sure his holy hand will screen from harm his chosen, who him choose, and him their best portion make. These must and will be safe, whether the fig-tree bloom, or fruit adorn the vine; whether the flock supply the fold, or herd renew the stall, these will be safe; and when refreshment comes again,—again it sure will come, from him whose presence only can refresh the soul,—they'll sing! They'll tune their harp and sing! They'll in the Lord rejoice, and in the God of their salvation joy. This is my faith, my firm unshaken faith, e'en now when nought but faith and patience string my bow. What then, when light again shall shine, love flow, and strength divine prevail, can prove too hard? But hush!—enough!—forbear! A word of love express to nearest friends, and all dear babes included, (may they love the light, and learn its law,) and bidding all farewell, wind up the scroll.

JOB SCOTT.

To Martha Routh, Manchester, England.

Dublin, 10th of 7th month, 1793.

My dear friend,

We are safe arrived, after a voyage of near a week. Our outward trials, contrary winds, sea-sickness, disagreeable com-

pany, &c., were considerable; but were mere trifles, compared to my inward trials. Never, perhaps, was I more reduced and empty; indeed I had scarce a grain of true faith, and my going to Ireland, looked and felt like attempting to beat the air; though many a lively view had I heretofore had of that place. I am now there. But, alas! I feel neither bow nor battle-axe, nor any weapon of war; nor yet the watering-pot. Canst thou feel for me? But why should I expect any to feel for me? I must bear my own burdens; and doubtless if I bear them rightly they will be good for me. I have received very comfortable accounts from home, as late as 12th of 5th month. This is "as cold water to a thirsty soul." All my dear children and near relations were comfortably well.

My dear little Ruthy says, "Father is gone on the great waters, but he'll come again, when I grow a great girl." Thou seest my dear friend how I amuse thee with trifles. Trifles sometimes, and in some states we are in, are pleasing to ourselves, and we don't know but they may please others. But, I believe, thou hast exercises, too serious to admit of many trifles. And whether thou feelest with me in mine, or not, I do feel with thee in thine. However, I trust if thou standest still, not desiring to run, or stay, thou wilt see the salvation of God; the sea will be divided, and a firm foundation will appear. Oh! that it my be steadfastly kept upon! If thy dippings are increased and light withheld, marvel not at it; be still, be patient, and wait; light will again shine. I believe if we were not often stripped, and clouded too, we should not long remain enough dependant on divine aid, and the renewed shinings of holy light. Oh! it takes a great deal to keep out self, and all its unauthorised activity. I pray daily to be kept willingly in true nothingness and abasement. I pray that it may be the case with all my brethren and sisters. I trust thou often feels the same prayer in thy heart. And as we here abide, in perfect stillness, as to all the motions of self, and willing to suffer and do all that is required, he who is the great Former of all things will make of us that which he pleases. This thou knowest well enough, then why should I tell thee of it? Why, because I feel thee near, travail with thee, and write just what I have to write. I don't

know yet how I may move; indeed it seems as if I could not move at all: but if I bow rightly all will be well.

My love to thy husband, and friends in Manchester, and to dear Deborah Darby and Rebecca Young. Does not my spirit go with them? I think it does. But may the Lord go with them, preserve them, and cover their heads in the day of battle.

In the fulness of heart-felt affection, I am thy friend,

JOB SCOTT.

To Daniel Anthony, &c.

Dublin, 30th of 7th month, 1793.

Dear father, &c.

I am just returned from about a two weeks' journey, here in Ireland; and expect in a day or two to set off again for the north of this nation. Have been mostly pretty well, since I came to Ireland, with the exception of a few days' pretty severe illness. Friends are very kind and attentive, and I have a prospect of very agreeable company (not public). Perhaps by the Half-year's Meeting to be held here, the beginning of 11th month, I may be near ready to leave Ireland; whether directly for England, or by way of Scotland, I don't yet know.

Thy letter of 6th and 12th of 5th month, with dear sister R's, were more welcome than many other welcome things; more, I believe, than you will readily be aware of. I got them on my first landing in this city, the 9th of this month, very low in mind, indeed. I felt as if it was utterly in vain for me to attempt visiting the meetings; and yet I did not feel as if I durst attempt the rolling waves in an escape for dear New England, though I thought of it. The letters were just at that juncture, I suppose, much more sustainingly felt, than they might have been in some other state of mind; and almost made amends for the long want of information from you and the dear children: though even now I have mentioned this, I scarce like to let it go, lest it encourage you to delay writing, which I much desire you may not do, for truly suspense in regard to the state and welfare of

the nearest friends in life, is painful. I was pleased to hear from so many of them, besides those under the *one* old roof; and request that in the next letters, (may it not be long first,) I may have a like extensive information; for I wish to hear from as many relations and friends, as I well can. I have not much to write you now: this letter is just to acknowledge yours; and to tell of my health, and where I am. Though I really felt when I got to Ireland, as if I should certainly be more shut up in this land, than I had ever been any where before, or at least get on with greater difficulty, yet blessed be the alone sure Helper, my way has been very open, and I get much relief, though now for two or three meetings, it has been hard "getting the hatches up;" and scarce attainable to much satisfaction. So that if abasement is good, I still have, and seem likely to have my portion of it. Oh! how altogether unable to go alone, or relieve my own soul! Well, it is all for the best. I don't wish at all to be independent. I wish to be more and more patient, and quietly to wait. The end of the whole race will ere long arrive, and then the past pains and difficulties will be little regarded. May you all, dearly beloved, hold on in faith and patience; and believe yourselves as well off as the thousands who are daily suffering more or less loss of the best birthright, through the love and enjoyment of worldly things, a mess of pottage. As some of you may have written more than once, it may be right to inform that I have received only what bears date 6th and 12th, and Remember's the 8th of 5th month, all in one. I was glad to hear of dear father Scott's recovered health, and wish him health in every sense of the word. When I think of him he feels increasingly near to me; may his stay in this troublesome world, be continued till his soul may be prepared for a mansion of eternal blessedness. I doubt not your care and kindness towards him; and acknowledge it as a kindness to me also, for I much wish his comfort every way; and do desire he may be duly sensible of the kindness of our great Creator in continuing him so long in life, and raising him so many times from a very low and alarming state of health. Surely, if he sees and feels it rightly, he must view it as designed to give him full time to prepare for death; which I hope he will carefully attend to. Oh! may he

be aware of the evil surmises, and insinuations of such as make him believe they are his friends, but whom I know to be his enemies, and to be governed by an evil disposition. May the Lord Almighty open the dear old man's eyes to see them as they are, and to shun their poison, however gilt over, and alluringly presented. It has already retarded, yea, greatly retarded his progress in the best things. Give my dear love to him, and tell him, I most sincerely wish him all health and happiness, here and hereafter, forever. Salute me, to all my dear relations and friends. I cannot write to any of them now, but begin to think it time to get a line from some of them.

I am glad my dear brothers have got well through the small-pox, seeing they took it upon them; though I am more and more convinced of the inutility of inoculation. Some of my own sentiments are confirmed by those of the great Doctor Fothergill, and divers European physicians now living, who believe if inoculation was quite dropped, the small-pox would probably soon cease entirely in these nations. Joy to Levi and his Rispah: I hope it is all well, I feel no objection at all to it. I hope I don't overrate my dear W. R., nay, I *believe* I do not. I left him in London with his wife and daughters, but I sent him a copy of thy salutation and remarks. I am pleased thou sometimes rememberest the precious seasons of communication, unity, and similarity of sentiment; seasons still precious to my soul, and still endearing, and I trust will remain lastingly so; yea, if no evil genius intrude, as lasting as life in the body. Success to Doctor T. G.; I heartily wish him success in every good thing, especially in the increase of true religious experience and stability. I wrote from Liverpool about the 26th of last month: has that letter, or those letters arrived, or any from Dunkirk? I congratulate dear sister Ruth on her fine acquisition. You know I don't think much of names; (many are called by the great name, that have little but a name;) but I am very free the dear boy should bear my poor name: I think it shows, at least, I am remembered among those I wish a place with. Most affectionately remember me to all my dear children, and all those who have them. I gladly hear dear Lydia has been so much at school, and that dear little James and Ruthy learn their books.

Tell them their father hopes to come again before Ruthy grows a great girl, though he desires it may not be before she is a good one. I am limited for time, or I might particularly acknowledge dear sister Remember's very acceptable letter. May she keep the word of patience through all her trials; but the only sure way to be kept in patience, is to observe a strict faithfulness. I wrote about the beginning of 6th month, and sent S. Grubb's Journal, &c. Have they arrived? If they have, may dear Remember, and all the family, improve by the many precious observations therein contained. If dear father Scott can see to read, I think he will like to read the Journal.

May he who bore me o'er the main,
And still preserves my life;
In faith and hope your souls sustain,
Till vict'ry ends the strife.

In the unfeigned love of the everlasting gospel, I bid you all farewell, and am in nature's, and the bands of grace, yours, &c.

JOB SCOTT.

To George Churchman, Nottingham, America.

Dublin, 31st of 7th month, 1793.

Dear friend,

When I first landed here the 9th inst., I received thy acceptable letter of 4th month 29th. Since then I have been about a two weeks' journey southward, and returned here the day before yesterday. To-morrow I expect to go for the north; and may probably be ready to leave Ireland, soon after the Half-year's Meeting in the 11th month. A few days of considerable illness excepted, I have been mostly, since I came into this nation, in a tolerable good state of health. When I first landed, and during the whole passage from Liverpool, (which was tedious and lasted near a week,) I felt as if it would be utterly in vain for me to attempt visiting or appointing any meetings. I had found hard getting forward, with much relief to my own mind, in England; much more so, than in your country, or the

southern states of dear North America. But I felt, during this trying, baptizing passage, and increasingly so on landing here, as if all was over; and that if I attempted any movements here, I should not only find great difficulty, but impossibility in the way. Though "Ireland! Ireland! the Lord thy God hath service for thee in Ireland," had rung day and night in the ear of my soul, for some time before I opened my concern to my dear friends at home. Alas! all sense of such feeling language and impressions, was wholly removed from me, as soon as, and for some time before, I arrived at the land, thus livingly pointed out to me. But my way has, through divine assistance, been pretty open, and most of the meetings I have yet had, have afforded much solid satisfaction to my mind; though I have generally to begin in a low spring, and lay very low to keep in it as I move along, or I should find no relief at all. Indeed, it is almost beyond my attainment to keep steadily down to so low a spring, in such a manner, as to witness the waters to rise and flow over all.

But, blessed be the Helper of Israel, this has sometimes been the case, in a very soul-satiating manner. After which I have to go down again into stripping, and the total loss of all things. I have no idea that my visit here, or in any part of Europe, will amount to much more than the ease of my own mind. Indeed, though in some former travels I have been helped and favoured beyond my previous expectation, I believe that few traces have been ever, any where, left behind me. I have no desire to set up any monuments, to proclaim after me, that Job Scott has been here. And I think Providence has so ordered it that none has been set up. I do not know that I should do well to judge, but I have at least feared, that some who have travelled, have desired to leave monuments of remembrance behind them, and have rather aimed, and striven to do some great things. Well, let me not vainly prefer myself, because I think this is not my case. I ought to be humble; but if I go to thinking I am so, I may be proud even of that. I confess, I am convinced, that I have no true humility, but what is, as it were, daily beat into me. And yet I have nothing at all in me, or belonging to me, but what, rightly viewed, must tend to humble me. I never was

more out of conceit of myself than latterly. I marvel that I am at all employed in the great work; and it often seems as if the design of it must be mainly, my own thorough reduction, and preparation for bliss. And yet after all is done for me, I feel myself, miserable, blind, and naked. It is true, my horn is often filled with oil, and poured out upon others; but it seems soon to run off from them, and I am left totally destitute and empty, and can scarcely endure, with becoming patience, my fulness of inner anguish, and feelings as of total desertion. I try to be patient; and I remember many former deliverances; but I find all that won't do, till patience is wrought in me, and I feel myself dependant for it upon superior assistance.

Oh! it is a tried path! I feel at every nerve, and seem almost "tremblingly alive all over." But all is well that is not rendered otherwise by human interposition. Pray for me that I may bear the burden and heat of the day, and flinch not till, nor at the end.

Thy letter, with one from home full of good news, and several from England, received at the same time, were as cordials to my very drooping spirits. But such cordials are soon spent, and the spirits sink again. Perhaps there is no other way, but to pass through much of these sinkings. Some will say, "Bear up." Alas! I can do but little at bearing up, and find I must be borne up, or sink below all consolation.

Friends in Ireland and England are very kind and attentive; and yet I cannot forget my dear friends in America. Please to mention my love to such of them as thou seest, and thinkest proper to name me to; and in a special manner to all the dear children. "May they more and more choose the Lord for their portion, and renounce every thing that would hinder their progress towards the heavenly Canaan."

My service, if any, is very principally among those not of our society. I seem as if I could do little or nothing for the good of our poor (shall I say) decayed Zion: though I hope things are rather reviving in some places.

JOB SCOTT.

Extract of a Letter to a Friend.

Near Charlemont, 8th mo. 23d, 1793.

The longer I live, the meaner I think of human activity, and the more certain I am it is to be, and will be baffled and confounded in all its mighty movements in religious things, except as under divine influence. And it is not much matter how many mortifying things we meet with; the sooner we are completely dead and buried, the sooner we shall rise in newness of life. My business seems much like taking down old, ill-built, dirty, decayed, and dangerous buildings; which assuredly must be taken down and removed, that "that alone which cannot be shaken may remain." And strong are my desires that the knowledge of this abiding substance may greatly increase, both among us and others; and I firmly believe it will, as old Babylon comes to be shaken and sunk as a millstone, to rise no more: which great good work I trust he who is omnipotent, is arising to effect in the earth. Oh! that we as a people, were prepared to receive the doves at our windows, when they grow weary, and find no true rest for the sole of the foot, among the many waters on which the whore sitteth, and hence become concerned to flee to Sion's ark for safety.

Extract of a Letter to a Friend.

Near Charlemont, 8th mo. 24th, 1793.

If my little experience at all enables me to judge, there is never any good obtained by unfaithfulness, delay, and disputing the ground by inches; unless when that foolish withholding brings us indirectly, and that through a double heated furnace, to a more perfect surrender at last. The divine will is always good for us. Nothing can be required too hard; nor which if given up to, will ever fail to work good to our souls. I think I am not left to guess this, but that I do livingly know it. And,

Oh! that all whom I love, may escape, shall I say, that bed of hell, which unfaithfulness has sometimes plunged my poor soul into.

JOB SCOTT.

To Richard and Martha Routh, Manchester.

Charlemont, Ireland, 29th of 8th month, 1793.

My dear friends R. and M. Routh,

I received, in due season, your very acceptable communications of 14th and 18th of 5th month; but my constant travelling and attendance of meetings, (in which I have, for some time past, had much more solid satisfaction, than I at all expected,) have prevented my acknowledging the satisfaction which your said letters afforded me. I have nearly finished my visit in this northern part of Ireland, and expect after the Quarterly Meeting, now just at hand, to proceed southward. My health is on the whole, but middling; yet such as to allow me pretty constantly to continue my peregrinations, and arduous exercises. I often remember you with sincerest affection, and wish that you and I may ever be found in our proper places and services. And as we cannot hasten right times, so let us not omit them, lest they return not again; and so we miss the reward of faithful improvement. I don't say this from any evidence that any thing suffers, but from a desire that nothing may, improperly.

I thank thee, (if that word may be used,) dear Martha, for dear William Rotch's letter. I love him dearly; rejoice with him, in the good accounts he receiveth, and feel with him in his painful expectations. But let us steadfastly believe "all things shall work together for good," to those who rely on Divine All-sufficiency. Thou expresses a hope that we shall meet again. I cordially unite with thee in that hope; but must submit all to divine disposal. I rejoice in the fellowship already enjoyed, and much desire that my abiding may be so under the divine, preserving influence, that wherever we meet, be it in Europe, or in dear America, the cementing influence of the same precious fellowship, may be graciously and rejoicingly continued.

I feel that I am but a poor, frail worm of the dust, as it were, and yet have abundant cause to bow low in thankful acknowledgment of that unreserved fulness of the heavenly treasure, which is again and again, to my humbling admiration, vouchsafed to me, even in this poor earthen vessel. The pangs and the perils attendant on this painful warfare, I know thou art familiarly acquainted with, so I need not much enlarge about them. And yet, if thou knew nothing of them, it might be less safe to tell thee that "bonds and afflictions abide me." But, after all, I have no right to complain. The Lord my God hath dealt, and still deals bountifully with me, though he often proves my soul as at Massah, and strives with me, all for good, yet through many painful plungings, as at the waters of Meribah. But no matter how many trials and provings, so that through all he continues still gloriously to arise, he and the ark of his strength.

Low lies the life in these cold, northern climes; and truth has too much fallen in the streets of our poor faded society. Long has the call been continued to them "to return." Is it strange then, that the feet of the messengers are turned to the highways and hedges? My little services lie mostly among other societies; amongst whom is much the most, both of enlargement and substantial relief to my tribulated soul. Blindness has happened to Israel, at least in part: and is it till the fulness of the Gentiles shall come in? Or will others be raised up to take the crown? I sometimes think many that are first, shall be last, and many last, first. Among Friends, I often feel a stupid, lifeless silence, prevail over all; as dead a form as any in the land; a death which I sometimes don't rise superior to the oppression of, through a whole meeting. But amongst others, I mostly witness the glorious liberty of the sons of God; though my work among them is, pulling down the old buildings, overthrowing altars, cutting down groves, and denouncing judgments and downfall to old Babylon and antichrist, now sitting in the temple. *They* generally hear with an attention which is almost expressive of assent, whilst our own members hearken, as to matter very suitable to others, but which *they* have little or no concern in; being, in their own estimation, far advanced

beyond so lifeless, and so formal a state! Alas! alas! I know not where to go to find greater formalists, than many among ourselves. Indeed, I think sometimes, total stagnation has taken place with many. But enough of this doleful—and let me look well to myself.

In more love than I can in words express, dear friends, to you both, I conclude, and am your friend,

JOB SCOTT.

To W—— R——, Liverpool.

Grange, near Charlemont, 8th month 31st, 1793.

My dear friend,

I have lately written to ——, as well as once before, some time past, in both which I mentioned thee, and perhaps expressed something of my travail of spirit on thy account; but still my mind continues so much engaged about thee, that I am inclined to address thee particularly.

Thy profession (which I trust is real) is that of standing open to the discoveries of truth, in whatever way they may be made. If my concern and communications in no degree assist thee, in regard to any such discoveries, they may at least tend to my own relief of mind, and I think I shall run little risk of giving offence to such a man as thou professest and appearest to be. Dost thou seriously doubt the living sensible influences, openings, and manifestations of divine truth, to and upon the minds of men? Dost thou doubt whether there is, or may be, livingly and evidently felt, a restraining and constraining operation of divine power, which depends not wholly on any rational deductions or conclusions in the mind? Are we in the hand of God? Do we feel its immediate grasp? Would it form us just according to the divine will, and prepare us to enjoy God as our supreme consolation, if we submitted wholly to its pressure or influence? To me this is as evidently, and, as far as I have submitted, as experimentally the case, as any natural thing is evident and experimental. I know it so well, and certainly, to

be so, that I am often dipped into deep and living concern and desire, that others may be so redeemed from hindering reasonings, as to come clearly and heartily to believe and know it for themselves. Till a man does believe it, I believe there is great danger of his doing violence to the very seed of the everlasting kingdom; for until this seed takes root, and obtains some growth, it is often the least of all seeds in the garden of the heart, and therefore, by too many, despised or overlooked, or pretended not to be seen, felt, or discovered. It is too small, low, and common, to be readily acknowledged as the pearl of great price, by the great masters of reason. "Have any of the scribes believed on him?" &c. "He came to his own, and his own received him not." The Jews knew him not, though professing to wait for him, and expecting his coming about that time. He came little, mean, and low, and seemed to them as a very common and ordinary man, as to appearance, parentage, and connexions. His brethren were with them, and what could be expected from him! And I tell thee, my dear friend, the very *power* and *principle* by which he, mean as he seemed, wrought all his mighty works, and overcame all the motions of sin, is *in thee*, and all mankind. Had he not worked with it, and in it, he had never wrought those works, nor bruised the serpent's head, nor died unto sin. And unless thou workest with, and in it, thy salvation will never be wrought out. Oh! the excellency of faith! It was through living, feeling faith in this holy principle in the heart, that the holy ancients wrought righteousness. All the righteousness which pleases God, profits the soul, or is the righteousness of faith, is in the spring and virtue of this precious word near in the heart. This is the word of faith, which the apostles preached, endeavouring to bring people, beyond the knowledge of Christ after the flesh, to the revelation of him *in them*, the hope of glory; and this they laboured to effect by turning them from darkness in themselves, to the light in themselves, as the alone way of turning them effectually from the power of satan, bearing rule in them, to the power of God in them, that *that* might come to bear rule. And were it not for the light and power of God in man, I think he would be likely to remain ever unable to reason rightly about divine things.

Nothing would be divine in his experience, and religion, if professed, would be no better than a dream. And even as it is, with the very hand and power of God pressingly upon him, he still reasons very perversely, and even denies his feeling the power of God; says it is something else he feels, or that he feels it no other than reason. I suppose God knows all things, and is never mistaken; man reasons, errs, and mistakes too, near continually. But I am firm in the faith, that he who keeps closely to what he feels of the power of God, submits wholly to it, and resigns his human faculty of reason to its rectification, will be conformed to all the will of God respecting him; whether he is able, as a rational creature, to demonstrate the truth of every proposition in Euclid, or unable to comprehend the simplest among them. God is doubtless *one* in all things, and I say not that his *operation* is not one in all as to *himself;* but whether it be so or not, we see his operation produces *effects* and *things* in great *variety;* and though he fills all things, all are not in the same manner and degree susceptible of his power, and sensible of his presence. Man he has made peculiarly the habitable parts of his earth; peculiarly are his delights with the sons of men; but he designed us for law, government, discipline, self-denial, and a daily cross. All this we could not be subject to, that I know of, if something in our nature was not prone or inclined to actions, or indulgences, which were to be refrained from. Hence the strife between the human and the will divine. The hand and power of God immediately opposes those designs, actions, and indulgences; forbids them; condemns the creature for them; and operates as light, giving the mind to behold their inconsistency with the law of God and peace of the soul. Let a man turn every way to get ease under this operation, and till he yields to it, he shall be often by it, during his day of gracious visitation, "nobly pained." Go where he will, his accuser goes with him, not daubing with untempered mortar, and crying peace, (as what he calls reason too often does,) but setting his sins in order before him, and urging and pressing upon him, in a very feeling manner, to yield up, and become as unresisting clay in the potter's hands.

O dear William! I believe, as firmly as I believe I live,

that thou ere this day, would much more eminently than has yet been thy experience, have come forth as tried gold, and been formed as a vessel of honour and use, in the Lord's house, made of beaten gold, and holding the wine of the heavenly kingdom to thy own unspeakable consolation; had thou in early life, and steadily on till this day, turned to, believed in, and fully submitted to the power of God upon thee, which thou hast, from day to day, felt the presence of. Indeed, I can scarce forbear to marvel, that such a man should doubt the divinity of what he has so long felt livingly striving in him. The whole scope of the gospel, is *Christ in man.* His outward appearance, or his coming in that one body, seems to me evidently designed, to lead men to a living discernment of, and faith in the Emmanuel state, God with man, and man with God, in the work of salvation. And it seems to me, that if thy mind had not become puzzled, and darkened by reasonings, not simply in the openings of light and impressions of divine life, thou wouldst *now* very readily (thy feelings being such as they are) give into and heartily embrace the plain, clear doctrines of the gospel; Christ inwardly our life, our hope of glory; God working in man; man working in and with God. I think thou would clearly see, that God has determined to hide divine mysteries from all the prying of mere human wisdom, and reveal them to the babe in man, that is born of the incorruptible seed. Ah! thou may puzzle, and strive to comprehend, as long as thou canst. The vulture's eye, (though very prying, and therefore comparable to human wisdom,) shall never see these things. But keep only thine eye single to divine light in thee, and thou shalt assuredly experience its blessed increase, even to a fulness of light. All that need be seen and known of duty and divine things, shall infallibly be seen and known. But, Oh! have a care thou overlook it not, by raising thy expectations too high. It is that little, low thing in thee, which thou shalt finally confess and acknowledge, is, and all along has been to thee, the very gift, word, spirit, power, and life of God. . I am sure thou knowest not what it would have done for thee, nor how powerfully it would have worked in thee, had thou been rightly turned to it. It wrought mightily in Paul; it worketh mightily in many

now, who keep to it, and work with it, as the leaven of the kingdom. It is as possible now, to shut up the kingdom against ourselves, as it was when Christ accused the Jews of doing it. And I scarce know a more effectual way of doing it, than by putting human reason in place of heavenly light and leaven, and relying upon its dictates, undirected *by* the *light*. I well know this has too long continued the vail over my mind. The vail is only done away in Christ, inwardly believed in, the hope of glory. I know what I say, and moreover know, as well as I know thy face from another man's, that rightly believing thus on him, and hearkening to his teachings, leads to great and glorious discoveries, and to a very clear discernment of the states of individuals, and meetings, entire strangers; and that altogether independent of the mere exercise of human reason or information; yea, directly in contradiction to all pre-apprehensions, and to what, judging as a rational creature, (except merely in the divine openings,) looks most likely to be the case.

This is certain and repeated experience. Those who know it not, may doubt it; and so I suppose they did in every age; yet thought themselves wise, and rejected the counsel of God against themselves. But their unbelief shakes not at all the faith of those who know it, as well as they know their right hand from their left. Well, I have said what I well can at this time, and per this sheet. It is off hand, with no correction; it is confidently expressed, and, in point of sentiment, I am undoubtingly persuaded, what I mean will be found agreeable to truth, whether it is so worded as to bear a critical examination or not. This indeed is hard to do; and perhaps little of the scriptures will be found proof against each kind of treatment and examination. I expect rather thy candour than criticism. I recommend a close and feeling attention, for thy precious soul's sake, to the contents; and with a great deal of pure love to thee, and thy dear wife, I now conclude, and am very sincerely, thy friend,

JOB SCOTT,

And would very gladly receive a letter from thee, with as few or as many remarks on the foregoing as thou pleasest.

P. S. Animal, rational, and divine operations, all depend on God: but are three distinct things: the rational and divine, as distinct as the animal and rational. Is a snail, because he crawls by power from God, *rational*? Not a whit more is *reason*, that faculty of the human mind, which is a constituent part of a complete and sound man, and which eminently distinguishes him from a *mere* animal, *Christ in man*. But the light that enlightens all men, *is* Christ. The things of a man, i. e. rational things, are known by the spirit of a man; the things of God only by the help of the spirit of God, as a very distinct thing from man's spirit. "God revealeth them unto us, by his spirit." The word *us*, here comprehends man's reason and spirit, unto which God's spirit reveals divine things. And why is it harder to conceive a three-fold recipiency, or susceptibility of uncreated power or influence, than a two-fold only? why any more difficulty in the distinction between simply rational, and properly divine, than between animal and rational?

J. S.

To a Friend.

Near Moat, Ireland, 9th month 27th, 1793.

Dear ——,

Yesterday was to me almost one of the darkest days I ever knew, and I thought as distressful as I could well endure. The day before, we had a pretty good meeting at Ballimurry, where truth was in dominion. After meeting we rode to Athlone, where I had expected to have a meeting, but could not venture to have one appointed, my mind was so low, and so little light appearing; so we rode on, and came late that evening here.

As after a storm comes a calm, a storm is almost certain to succeed again in turn. Many ups and downs have I had since coming to Ireland. Oft in bonds and deaths, and oft delivered and raised. But all former experience was yesterday quite insufficient to stay my mind. I strove for patience, but found it was a gift, and not much at my command. I walked out divers

times. I tried to seek God, and commit my cause to him, but he hid himself in thick darkness, and seemed to stand aloof to my cry. I read the Bible and Dell; good doctrine, pure, and spiritual; but my soul refused to take comfort in it, or rather, all comfort was withheld, and though I sought it carefully, I found it not. I was ready to rave, and burst out in loud groans. I could have cursed my birth-day like a true Job, for I could scarce esteem life or existence a blessing. I was almost dumb all the day with silence, and I suppose was a gazing stock to some of the company. Now ——, do I complain improperly? Do I murmur? I wish not to. But, perhaps, the best state is that wherein we bear all, and tell no one of our anguish. I think Samuel Fothergill advised S. Hatton "not to pour forth her complaints to any mortal." If this is absolutely necessary, when shall I attain to it? I wish to give up all, and seek no comfort or relief in any way contrary to divine wisdom. But I find God's people did utter their complaints of old, and sometimes largely too. Was it their weakness? Or affords it some consolation to those who come after them in the same painful pilgrimage? Well, if thou thinkest I complain too extravagantly, know for certain the half is not told thee. But after long tossings and violent commotions, as of all the elements in furious and loud uproar, the waves at length subsided a little, and at his voice, whom they ever obey, the wind and sea were still. This was not till in the evening; and even after this till bed-time, and indeed to-day, the dispensation of almost total silence continues. I had a pretty good night's rest, and awoke this morning in a state of some real relief. But through the preceding exercise, I felt as if I was all over bruised, and every nerve over-stretched and strained. I ate breakfast, read, and walked. The sun shines gloriously; the birds sing sweetly; the wind whistles pleasantly; and all the face of nature is beautiful: but my soul remembers the wormwood and gall, and seems forbidden to seek or take delight in any of the pleasant things of nature. Well, let me be weaned to any degree that Wisdom dictates, and have no will, but that the will divine may be done in all things.

JOB SCOTT.

To a Friend.

Moat, 9th month 28th, 1793.

Dearly beloved,

I have received several kind messages of love and encouragement from thee, which I now thankfully acknowledge. I esteem them, as I think they certainly are, lively evidences of thy fatherly care and regard towards one of, perhaps, the most tossed and tried of the flock. But ought I not to be afraid to complain to thee? Thy repeated watch-word to me is, to keep the word of patience, and to let patience have its perfect work. I assure thee I do earnestly endeavour so to do: but dear James Thornton told me, "The true patience is a divine succour, a gift, a thing that must be felt, supporting the mind." And, alas! my feeling so little of it, at times, when I so sincerely desire it, and so faithfully strive to exercise it, almost convinces me that I am not to be much sensible of its support, but when, and in such wise, as that I may feel and acknowledge it is more of God than man. The dispensation I have been under these two or three last days, has been so tribulating, that notwithstanding my honest endeavours to bear all patiently, I have been almost ready to open my mouth, and curse my day. I strove to think, as at more joyful moments, that life was a blessing, and to be thankful that *I am;* but, perverse as it might be, I could scarcely feel glad that I ever existed, or forbear wishing I had given up the ghost at the moment of my birth, and been carried at once to the grave.

Well, my dear friend, I am often fully satisfied, that God never afflicts unnecessarily, nor lays more upon man than is best. And seeing these deep and heavy sufferings are repeatedly, and a good deal towards constantly, laid upon me, and, as it were, fast bound about me, so that I cannot shake them off, nor rise much above the sore depression which attends them; may I not, must I not conclude, a God all wise, and perfect in goodness, knows I stand in need of them? Perhaps, without them I should not be, even in that little degree that I now am, preserved in the line of true humiliation and obedience. And

if I go mourning all my days, and thus witness preservation to the end, Oh! how much better it will be, than to rejoice now, and in conclusion, mourn and weep.

I have almost a continual quarrel with old Babylon, and her several sorts of priests. Had one told me, seven years ago, that I should be engaged in such a constant war, from place to place, with almost all that *men* deem sacred, and that I should continue going forth from day to day, with scarce more, and sometimes scarce so much, as a sling and stone, I think I should scarcely have believed it; and perhaps should have turned away back in discouragement. Sometimes, indeed, I seem helped to bathe my sword in blood, till the whole host of opposers are made to flee before me; but at other times, I feel to myself much like fighting upon the retreat, and the forehead of Goliah remains unpierced, and he seems to me to stalk off, with erected front, still bidding defiance to the armies of Israel. I think he will yet come down wonderfully, even in this land, though I don't expect to be here to see much of it.

My health is, on the whole, about middling, though oft a good deal drooping. It is sometimes, some cause of comfort to me, that thou hast some faith respecting me; but I have often little or none, respecting myself. Yet I can at this moment, bless the holy name of Israel's God, that he sometimes gives me faith that seems invincible, and which I then feel to be his precious gift, and of his own immediate operation, and not a mere exertion of human confidence. "Let me die the death of the righteous," &c. is my serious request; and to attain it, I fervently desire I may be enabled faithfully to live the life of the righteous. Many deaths it has already cost me, and how many more soever it may require, I much more ardently desire I may rightly submit to, and endure them, than I now do, or ever did, desire the increase of gold or silver. **** is my very agreeable and useful companion; especially useful in giving notice of meetings, in a proper manner, among the people; and more depends on this than many are aware of.

JOB SCOTT.

To Moses Brown, Providence, Rhode Island.

Dublin, 11th month 7th, 1793.

My dear friend,

Thy letter of 6th month 9th, though long finding its way, was truly welcome to my heart: be so kind as to continue letting me hear from thee, for thy truly sympathizing letter was reviving to my mind. My wadings and discouragements were then, and had been for some time, nearly inexpressible, and for aught I know, quite so. I strove all that in me lay for patience and submission, but scarce could refrain crying out, being, in my own feelings, almost ready to open my mouth and regret the day that gave birth to my existence; but through silence in and out of meetings, and bearing my burthen as well as I could, death at last was swallowed up of victory, and truth reigned marvellously over all. But, alas! as I descend in order to ascend, so from the highest ascension I soon descend again, almost into the lowest places. I find but very short intervals of pleasantness, and but very rarely much freedom in conversation. I have had several times, since and before I got thy precious token of remembrance, of sinking very low; but if little else is for me but bitterness, I fully believe it is for no other reason than because that is best. The all-wise Disposer knows what we can bear, and can make of gall and wormwood a precious balsam for the soul. My own will does not like so much of it; but I rejoice, and bless God, that through the repetition and continuance of deep probation, that "own will" of mine is very evidently dying on the cross. Planted in the likeness of death, I experience oftener than daily, and no otherwise than through this, do I arise in the newness of life. When these things are mentioned, one understands scarce any thing of it, another a little, another a little more, and so on, as in degrees. I trust I am not now writing to one who is ignorant, or but slightly acquainted with conflict and probation. I note thy own expressions, of having to "live by faith," and of sufferings in divers respects; I wish to catch the hint, and not only live more and more, but be *willing* to live more and more, by faith, through all sufferings.

I was glad to hear of thy ——'s more comfortable state; may sickness and health, and blessings, and trials of every kind, be rightly improved, and work the end designed. Sorrow springs not out of the dust; we are in the hands of one who deals wisely with us. "In all I bless (says Young) but most for the severe." Indeed, our nature is such, that I suppose the severe, in general, most effectually prepares us as temples of the living God. We are designed to be partakers of the divine nature, if Peter saw right,* and to be filled with all the fulness of God, if Paul was not mistaken,† or I in recollecting him; but this only in proportion as emptied of ourselves, indeed, put to death in the flesh and quickened in and by the spirit. This is the alone way of salvation forever: the mystery of godliness being, through all time, and in each individual, "God manifest in the flesh," and more and more manifest, till a fulness of dominion and glory. This is my prayer for my own soul and for yours.

Thy account of —— was truly acceptable: the dear old man has very increasingly, for a few of the last years of my life, obtained a place in my affections and prayers; may the Lord Almighty, if he be still in the body, be graciously pleased more and more to quicken, and make him alive, in the knowledge and obedience of the ever blessed truth, before he goes hence to be seen of men no more. I request thee to make known to him, if living, my fervent affection and travail of soul for him.

The account of removals was and is mournfully affecting; that of dear —— most of all so; but thy account of his humiliation after separation, and the hope that he might be able to do more for the honour of truth than the meeting could do by any testimony, was rejoicing to my very soul. The Lord has done great things for him. He has seen wonders in the deeps; may he never become an utter cast-away, is my fervent prayer to Israel's God. Present my dear love to him and his, and say to him on my behalf: let not go the faithful word; let neither heights, depths, nor any art or address of the grand seducer, separate thee from the love of God, once so livingly experienced, and prized above thy other chiefest joys. Ah! dear friend, what

* 2 Peter i. 4. † Eph. iii. 9.

are we after all experiences, if we neglect the holy watch, and keep not low in deep abasement of self. For me, may I be stripped of all accounted dear by man, which to the things of time pertain;—may suffering be my portion till the solemn close;—may nothing e'er salute my ear,—my eye no joyful sight behold;—may pleasant meat be never mine, nor in the night serene repose, but grief and tossing number all my hours;—rather, yea, rather far, than satan's arts prevail, to rob me of the boon of life, to make me slight the precious pearl, let go my hold, or ever turn my back on him, that's done so much for me, or e'er desert his glorious cause. Lord! hold me ever in thy holy hand. My heart through stripes, (if stripes are needful to the work,) to thy bless'd will incline. Bend all my stubborn will. My eye keep open to behold thy way, and pierce mine ear to hear. Instruct me by thy rod; and in conclusion make me wholly thine. Then through eternal ages, shall my soul, in deep prostration, celebrate thy praise. Amen. Amen.

Had I known how I should have been led to wage almost constant war with Babylon, and her merchants and merchandize, before I left home, I don't know that I should have been given up to come: but the divine be done in all things.

I have been at all the meetings of Friends in Ireland, and divers among others, and was expecting to see England directly after the national meeting here, now just past, but am like a prisoner in Dublin, and scarce know but I must go back to some places, (unusual motion for me,) but am waiting to know the Master's will, and when I hear the Shepherd's voice I am ready to obey; at least I don't know but I am.

JOB SCOTT.

To Daniel Anthony, and Family.

Dublin, 7th of 11th month, 1793.

Dear father, &c.

I have just finished a letter to dear Moses Brown, if thou seest that, it may excuse my repeating some things to thee, and if he sees this, it may supply some additions to him. Thy very accept-

able lines from Newport, time of Yearly Meeting, and the letter before that, came pretty duly; but as I had, just before the first arrived, written thee, (may be from Liverpool,) and very shortly before that from London; and as I have been very closely engaged, I may have omitted writing thee, now too long. Dear sister R's, were also very welcome—two whole ones, and a piece joined to Sarah Hoxsie's, in 8th month. This is the last account I have had; and then my dear daughter Lydia, was ill of a fever. I desire to hear if she lived through it; and if so, how her health, and that of the rest is. I have just got through a very trying visit to Ireland; been at all the meetings, and thought to go soon for England; but since the National Half-year's Meeting, now just over, I am shut up here; and don't know whether I must go back, or not. I left and passed through some places, very hastily, to get to said meeting, and scarce feel easy to leave Ireland; but as I don't find strength, and clearness yet to return, perhaps after a few days, I may get away for England: if so, it is likely I may spend the winter in the north of England. My health is but indifferent, and has been so, nearly all the time I have been in Europe; some pretty low times I have had, in body and mind, sore breast and lungs, &c. * * * * * Friends in Ireland are of the kindest sort, many of them would be most agreeable company to one who was at liberty to enjoy agreeable company; but this is seldom my case. I am mostly under as much probation as I can well live through, even so that it often requires a good deal of submission to be rightly thankful for existence; which during many painful, anxious moments, scarce seems a blessing. But my heart is often hushed and awed into humble acquiescence with all the divine dispensations; and then I see and feel it is not in vain that *I am*. May I ever so abide the turning of the holy hand, as not to *live* in vain. Dear Samuel Emlen, pretty well for him, in London, visiting Friends' families, in his usual way of freedom. G. Dillwyn and wife well. S. Harrison, very industriously employed; has been through N. and S. Wales, and Scotland, since she left Ireland; gets on bravely, and to satisfaction. E. Drinker in England, well received, and produces sealed commission. Poor I, have had some precious seasons, now and then, which demand my re-

verent acknowledgements, notwithstanding all my abasements. Thy account of removals from stations in the select meeting, is truly mournful. I much desire dear —— may yet be favoured to have his last days his best. Thy expressions of union and fellowship, beyond what any earthly thing could produce, were very grateful to my poor soul; I think I can add an hearty amen to them. May we ever so walk as to experience a blessed increase in that best of all fellowships. I am trying to take all patiently, and go through all willingly. Indeed I do go on willingly; but it is as I am driven, and because I can find no other way of peace. However, if continued tribulations attend me to the end, it is little to be minded, if the end be in peace. Do write me often, and give me such information as thou thinks well to do. Are all mine and thine well? Do they do well? Is there any growth in the truth? or other alterations? Is dear father Scott alive? is he quiet? has truth laid any deeper hold of him? I have latterly been anxious for his eternal welfare; and desire nothing may be omitted for his present comfort. Let him know my love is not at all diminished towards him; nor my desires for his good. To dear sister Lapham, her husband and children, present my salutation of endeared love; as also to all my other relations; and all my dear friends. If my dear friend Thomas Arnold has no feelings nor sentiments to convey, I forgive his silence. I thought some of my friends would have written me, but thyself, sister, M. Brown, and S. Hoxsie, are all. Let my dear worthy mother be assured I remember her with feelings of love; the Lord reward her, for all her kindness to me and mine. In that which changes not, farewell. I am thine—I am yours,

JOB SCOTT.

Dear sister Remember,

A piece of a letter may pay for a piece, and thine though a piece, was very acceptable; and don't omit any opportunity to do the like again. I oft remember my dear babes, left in part under thy care; and hope any attention bestowed on them by thee, and the rest of you, may be recompensed into your bosoms, with sweetness of true peace. But don't I owe thee for

a whole letter, or two? Well, I am too poor to pay now, and I pray thee have me excused: be so kind as to write me again, and I hope I shall one day be able to write as of old. If not, the divine will be done. But poor as I am, I sincerely wish thy encouragement, and preservation in the highway of holiness. Let nothing be able to turn thee aside, nor to relax thy pursuit. This world scarce affords one true joy out of the life of truth, and all the bitter cups to be met with in the way of truth, are better than silver or gold. My health thou wilt hear of by the foregoing, and also my progress, and state; so I cannot add much. Words made or forced, do no good. I wish to be limited in writing, as well as in speaking. In conversation I am so, almost to an extreme. I believe many wonder what it means, in this land; but how can I talk when I have nothing to say, and when my heart is full of anguish? No grief for outward things, is equal to the pangs of Sion's travellers. No outward thing is too dear to be parted with for truth; but a total erasure of all sense of good in the soul, requires great patience to endure. But let us trust and hope through all. The day always follows the night. I never knew it fail; and trust it never will.

8th. I am now clear of Dublin, after two meetings to-day; one very large this evening; but I now see nothing else likely to do, but going back towards the south of Ireland; whether as far as Cork, I don't know; nor whether I may see Dublin again. I have got some relief from my late burthens and imprisonment; but seem still in a tried state about future procedure. I think to go to-morrow for Ballitore, about 28 Irish miles southward; and must be dependant on divine aid from day to day. I beg you will remember me, and not omit to write. Love to all relations and friends. I am affectionately thine, and yours, all.

JOB SCOTT.

Last Letter from Ireland.

14th of 11th month, 1793.

Dearly beloved parents, (all three,)
brothers and sisters, relations and friends,

I am now at Ballitore, twenty-eight Irish miles from Dublin, and I suppose undoubtedly entered five days into the small-pox; the eruption began yesterday, and is very greatly increased to-day. I am very agreeably attended by physicians and the kindest of friends. I believe this is, on several accounts, one of the most favourable situations for having this disorder, in the nation, but my physicians are apprehensive that it will not prove the most favourable kind, nor perhaps of the most unfavourable. My distress of body, through extreme difficulty of breathing, &c. has, for a short space of time, been almost equal to any thing I can suppose human nature capable of, but, (it is now half-past nine at night,) this has been a very comfortable day; and just now, and for several hours past, I have been almost as easy as at any time in my life; I think certainly never more so in mind. I feel no kind of alarm; but the issue is certainly very doubtful. I feel easiest to address you in this manner, principally that you may know that my mind enjoys a fulness of that which removes beyond the reach of all sorrow, but I have some other matters also to mention. I made my will very directly after the decease of my much beloved wife; it is now easy to my mind, and I desire it may be faithfully executed. I have steadily desired my dear father Anthony would lend what advisory aid he well can, in regard to the government of my dear children, both in temporals and spirituals. They are placed so that I have been pretty easy, but I could wish them to get a little more learning than some of them are at present in the way of; and although I do not wish much of the world's polish, yet it is at this awful moment my desire, that they may not be brought up with much rusticity; for this, I believe, has not very often contributed either to civil or religious usefulness.

There is scarce any thing that makes longer life desirable, but to finish the field of religious labour, which I had hitherto

mostly thought was not yet done, especially with regard to digesting my Journal and some other writings. Indeed, it has often felt as if I should probably die in debt to the world, if I did not even make some considerable additions upon some subjects that may have been thought a little peculiar to myself, but which, I still believe, are as strictly in the very life and essence of the gospel, as I believe any truth whatever; there is not the least scruple in my mind about them. *I trust I as firmly believe in the divinity of Christ, as any man living; but I have no more belief that there are two divinities, than two Gods. It is altogether clear to my mind, that that one divinity actually became the seed of the woman, and bruised the serpent's head, as early as any man ever witnessed redemption from sin, and is one in the head and all the members, he being like us in all things, except sin. My only hope of eternal salvation is on this ground; nor do I believe there has ever been any other possible way of salvation, but that of a real conception and birth of the divinity in man.*

It is not now a time to enlarge; there are several sketches of this doctrine in my Journal, and several other very unfinished little essays. On the ocean I wrote over about a quire of paper, which I believe is now in my trunk, at John Elliott's, which I was ever a good deal doubtful whether some parts of it, not particularly upon these points, were not more in a way of abstruse reasoning, than might be best for a Friend to publish. Be that as it may, I am very apprehensive, that most of my writings are far from properly digested, and some of them, I believe, might be a good deal better guarded. Our views of things do not usually open all at once; it is so in the individual, it is so in the world. Things have hitherto been gradually evolving, and it may be consistent with Infinite Wisdom, that such a progression should always continue. At the present day, things are considerably ripening, and I have not the least doubt, that, before a great while, a highway will be opened through kingdoms and nations, where darkness has long reigned, for the publication of the everlasting gospel, in its true life and authority; and as what is revealed in the ear, is in due time to be declared on the house-top, I have little or no doubt, that the true doctrine

of Christ will be much better understood than has hitherto been generally the case. I may possibly be restored to contribute my small mite toward it. In this and all things else, I am not sensible of any wish, but that the divine will may be done. I think some parts of my Journal abound too much with a repetition of similar exercises, services, trials, and favours, when on religious visits. In this respect I have steadily had an intention of making very considerable abridgments; several other things also, in the Journal, require a very careful review. I have no wish any thing of mine should appear in print, but from a probability of usefulness. I have thought a considerable part of the Journal might be, in some degree, useful to some minds; but I submit all to the careful inspection, correction, and determination of my friends.

It is almost marvellous how my strength of body and mind holds out to address you in this manner. I may now just mention, that nothing will be knowingly neglected, for my comfort of body or mind, that my physicians or friends can afford; and greater cheerfulness, and even pleasure, in doing all they can, I have not met with among my nearest relations. I pray the Lord, in the riches of his grace, to reward them with flowings of his love. I suppose my love was never in a state of greater enlargement, or less tinctured with selfishness, to all my relations and friends, the world over. My desires for my children's substantial growth in the truth, and strict adherence to all its discoveries, to the close of their days, is by far the principal wish I have for them. Out of the enjoyment of a good degree of this precious inheritance, I know of nothing in this world worth living for. Ye that know it, suffer nothing, I most cordially beseech you, ever to divert your minds from an increasing and fervent pursuit after the fulness of it, even unto the measure of the stature and fulness of Christ. I once more, and perhaps for the last time, express my living desires, that my own dear father, (if living,) may know much more of an advancement into, and progress in this divine life, before he goes hence to be seen of men no more. It is now eleven, I want rest; whether I shall be able to add further is to me at present

unknown; and however it may be, in the fulness and almost unlimited flowings of true gospel love, I am, and trust shall ever remain, in best affection, your sincere relation and friend,

JOB SCOTT.

15th of the month, half past 2, afternoon.

The disorder is pretty strongly making its progress; I can scarce get any sleep; my strength fails a little, but I admire at its holding out so well. The pock on the face is, if not quite, very nearly confluent; the face considerably swelled; on the body it is pretty distinct. The physicians speak very encouragingly, I believe in my absence as well as my presence; but were it not that little or no sense seems given me as to the issue, one way or the other, I believe from the symptoms as they are, and from my knowledge of my own constitution, and the very different climate from America, I should pretty strongly look out for dissolution, although my spirits are under little or no depression at all. Perhaps I never saw a time before, when all things not criminal, were so nearly alike to me, in point of any disturbance to the mind. I do not know but that, when awake and capable of contemplation, I nearly rejoice and give thanks in all. When I verge a little towards sleep I am all afloat, from the state of my nerves, and, from the extreme irritation, forced almost immediately, and with very unpleasant sensations, from beginning repose; but through all the soul seems deeply anchored in God. Many and painful have been the probationary exercises of this life to me. Ah! were there probability of strength, how I could enlarge, for my heart seems melted within me, in retrospective view; but all the former conflicts, however grievous in their time, are lighter now than vanity, except as they are clearly seen to have contributed largely to the sanctification of the soul; as they are remembered with awfulness and gratitude before him who has not been wanting, to preserve through them all; and as they seem likely to introduce, either very shortly, or before a very long time, to an exceeding and eternal weight of glory. Some have anxiously wished to have their time to live over again; but though some of my early foibles and after deviations, might possibly, on a second trial, be

escaped, yet I know not but there is quite as much reason to think a second might fall very short of the first, as in any degree to exceed it. However, I have no kind of self-complacency on account of any good works properly mine. My *own* works I have long seen the necessity to cease from, and trust, through the grace of God, by which I am what I am, I have been enabled, in some precious degree, to do so. It is the Lord who worketh my works in me, and, magnified be his name forever, he has often worked in me mightily, to my own humbling admiration, and, I trust, at times, to the thankful acknowledgment of many others; and as certainly as he liveth, he would work mightily in many thousands, if they would but let him arise over all in them. Indeed he worketh in all as far as they give way to his arising. This doctrine is to me as clear and certain at this moment as ever it has been, and I have often been constrained to proclaim it to the nations, sometimes with almost invincible authority, and sometimes under a great deal of weakness and obstruction. The last has tended much to keep the creature rightly dependant and humble, and through every dispensation the Leader of Israel has seen best what was best for me.

I may be easiest to mention my choice, that neither of my sons should be encouraged to become a physician, however it may be thought proper to dispose of my books, &c. I believe a little general knowledge of medicine, in possession of most modest and sensible men, who would carefully avoid going out of their depth, and meddling in dangerous cases, might prove very useful to others; but alas! it is too frequently the case, that the most ignorant smatterers in it are the most confident, and the most desperately venturous. I do not say this, from the least scruple, but that my dear boys might be initiated to a very sufficient insight, both into the theory and practice; though I believe settling the theory, with any tolerable certainty, at least in many parts of the business, ever has, perhaps ever will, greatly baffle the sagacity of mortals. The same perhaps may be said in religion: whilst the vital and practical parts are, to the rightly opened and attentive mind, sufficiently accessible. I believe God will, in many other things beside pure spirituals,

greatly evince that even *his* foolishness, (understand the expression aright,) is infinitely wiser than the wisdom of man; going on still confounding the wisdom of the wise and bringing to nought the understanding of the prudent.

Let my children be engaged in some innocent employments, as much as well may be out of the way of a great deal of temptation, and if I had need to add it, out of the way of very great accumulation; and yet, through industry and perseverance, moderately productive. My very soul abhors the idea that a christian can ever be at liberty, whilst under the influence of heavenly good, to seek, or even desire much wealth, though this disposition, in direct opposition to the life and doctrines of Christ, has gone far towards the destruction of true spiritual religion, I believe in almost every religious society in the world. Alas! if there is any such thing, as the abomination of desolation, it is mournfully seen standing in *ours*, in almost every part of the countries, where it ought not.

I think I have rather overdone my strength; you may think me very imprudent, but it may ease my own mind; and I am, as before, yours, &c.

J. S.

A TREATISE

ON

CHURCH DISCIPLINE,

TAKEN PRINCIPALLY

FROM THE WRITINGS OF

ROBERT BARCLAY, WILLIAM PENN,

AND

ISAAC PENNINGTON.

A TREATISE, &c.

The 5th day of the 12th month, 1778, as I was sitting in silent retirement, a fresh exercise and living engagement arose in my mind, to write somewhat for the benefit, (if might be,) of my brethren in religious fellowship, or such of them as are, or may be entangled in the reasonings of their minds, respecting the good order of the society, and the extent of church authority, supposing that the exercise of that power and authority, which Christ, as head, hath and doth commit to his body the church, and its proper officers, is an imposition; and that therein the church and its officers take too much upon them, especially in respect to restraining or rejecting such unsavoury ministry and offerings as they deem unwholesome and unedifying.

This is a very dangerous and hurtful misapprehension for any well-inclined person to labour under. I have often mourned, yea, my spirit hath frequently been bowed down, in consideration of the disunity and desolation which the subtle transformer is, and has been, busily labouring to promote amongst those who have witnessed in degree the inshinings of the spirit of truth.

Oh! saith my soul, may they be wholly redeemed out of, and preserved from the false insinuations of that old adversary, whose work is to rend, lay waste, and divide: and who hath, from age to age, been artfully suggesting to some or other of the well-inclined, that the painful and laborious endeavours of the faithful to maintain that christian discipline and authority, which is indispensably necessary in the church of Christ, was oppression, and done to exalt and set up themselves; when, alas! the Lord knows it is quite another thing, and that the labour, the

travail, and the prayer of their souls, is for the welfare of Zion and prosperity of Jerusalem.

Now, as I sat under this exercise of mind to feel what was my business to do in it, there were the writings of several ancient worthies, who are gone to rest, and are crowned with honour and veneration in the minds of the living among us to this day, presented to view, out of which I might collect much wholesome and edifying doctrine, full, pertinent, and convincing, in the case occasioning my exercise. I therefore have, I think I may say in the fear of him whose cause I wish to promote, undertaken to make some extracts from the writings of those valiants of the Lord.

And first I may begin with somewhat from Robert Barclay's Anarchy of the Ranters. In his preface to that work he says, "Some are so great pretenders to inward motions and revelations of the spirit, that there are no extravagancies so wild, which they will not cloak with them; and so much are they for every one's following their own mind, as can admit of no christian fellowship and community, nor of that good order and discipline which the church of Christ never was, nor can be without. This gives an open door to all libertinism, and brings great reproach to the christian faith." Again, he says, "There was a subjection of the prophets to the spirits of the prophets. There was an authority some had in the church, and yet it was for edification, not for destruction; there was an obedience in the Lord to such as were set over, and a being taught by such, and yet a knowing of the inward anointing, by which each individual was to be led into all truth. The work and testimony the Lord hath given us is, to restore this again, and to set both these in their right place, without causing them to destroy one another. To manifest how this is accomplished and accomplishing among us, is the business of this treatise; which, I hope, will give some satisfaction to men of sober judgments, and impartial and unprejudicate spirits, and may be made useful, in the good hand of the Lord, to confirm and establish Friends against their present opposers, which is mainly intended, and earnestly prayed for."

In the work itself, pages 4th and 5th, he says, "Now the ground of all schisms, divisions, or rents, in the body is, when

as any member assumes *another place* than is allotted it; or being gone from the life and unity of the body, and losing the sense of it, lets in the *murmurer*, the *eye* that *watches* for *evil*, and not in holy care over its fellow members; and then instead of coming down to *judgment in itself*, will stand up and *judge its fellow members*, yea, the whole body, or those whom God has set in a more honourable and eminent place in the body, than itself. Such suffer not the word of exhortation, and term the reproofs of instruction, (which is the way of life,) *imposition and oppression*, and are not aware how far *they are* in the things they *condemn others* for; while they spare not to reprove and revile all their fellow members; yet, if they be but admonished themselves, they cry out, as if their great charter of gospel liberty were broken. Now though such, and the spirit by which they are acted, be sufficiently seen and felt by thousands, whose hearts God has so established, as they are out of danger of being entangled in that snare; and who have power and strength in themselves to judge that spirit, even in its most subtle appearances; yet there are, who cannot so well withstand the subtilty, and seeming sincerity, some such pretend to, though in measure they have a sight of them; and others that cannot so rightly distinguish between the precious and the vile; and some there are that through weakness, and want of true discerning, may be deceived, and the simplicity in them betrayed for a season; and it is written, with fair speeches and smooth words, they deceive the hearts of the simple. Therefore having, according to my measure, received an opening in my understanding as to these things, from the light of the Lord; and having been for some time under the weighty sense of them, I find at this instant a freedom to commit them to writing, for the more universal benefit and edification of the church of Christ." Page 11, speaking of what the Lord had done for Friends in that day, he says, "He hath not gathered us to be *as sheep scattered without a shepherd*, that every one may run his own way, and every one follow his own will, and so to be as a confused mass or chaos, without any order; but he, even the Lord hath also gathered, and is gathering us into the *good order, discipline, and government of his own son, the Lord Jesus Christ*;

therefore, he hath laid care upon some beyond others, *who watch for the souls of their brethren, as they that must give account.*" Page 13, speaking of the several sorts of persons which have proved troublesome in the church, he mentions some, who, says he, "if they be reproved for their unruliness, according to the good order of the church of Christ, then they cry out, *Breach of liberty, oppression, persecution! We will have none of your order and government: we are taught to follow the light in our consciences, and not the orders of men.*" Then, after proving by plain scripture, that "Christ did appoint and ordain that there should be order and government in the church," and that any one "refusing to hear the judgment of the church, or whole assembly, he doth thereby exclude himself, and shut out himself from being a member, and is justly judged by his brethren as a heathen and a publican:" he affirms, page 17, that "the church, gathering, or assembly of God's people, has power to examine and call to account such, as appearing to be among them, or owning the same faith with them, do transgress; and in case of their refusing to hear or repent, to exclude them from their fellowship; and that God hath a special regard to the judgment and sense of his people thus orderly proceeding, so as to hold such bound in heaven, whom they bind on earth, and such loosed in heaven, whom they loose on earth: and if there should be any so unreasonable as to deny it, I could prove it by inevitable consequences; which at present, as taking it for granted, I forbear to do. If it be reckoned so great a crime to *offend one of the little ones*, that it were better for him, than so do, that a *millstone were hanged about his neck, and he were drowned in the depths of the sea;* without question, to offend and gainsay the whole flock, must be more criminal, and must draw after it a far deeper judgment." Pages 20 and 21, proving authority and submission, from the case of circumcision, he says, "It is said expressly, Acts xv. 6. 'And the apostles and elders came together to consider of this matter, and after there had been much disputing about it,' (no doubt then, there were here diversities of opinions and judgments,) the apostles and elders told their judgments, and came also to a positive conclusion. Sure some behoved to submit, else they should never have

agreed. So those that were the elders gave a positive judgment, and they were bold to say, that it pleased not only them, but the holy ghost."

Then he proceeds to show that these things were not only singular practices, but that they held it doctrinally, that is to say, it was doctrine which they preached, that there ought to be order and government in the church. And to prove it, quotes 1 Cor. iv. 15, 16, 17, at length, upon which he says, "Here the apostle Paul is very absolute:" and soon upon it, page 22, says, "No doubt there were apostates and dissenting spirits in the church of Corinth, that gave Paul occasion thus to write; as he testifies in the beginning of the chapter, how he was *judged by some of them;* he shows how they were grown high, verse 8th. 'Now ye are full, now ye are rich, ye have reigned as kings without us,' &c. Might not these dissenters of the church of Corinth have reasoned thus against Paul? Did not this Paul teach us, at first, to mind the measure of grace in ourselves, and follow that? (for no doubt that was Paul's doctrine,) but now he begins to lord it over us, and tell us we must be *followers of him.*" He says, pages 24, 25, "And seeing in case of difference the Lord hath, and doth, and will reveal his will to his people, and hath and doth raise up members of his body, to whom he gives a discerning, and power, and authority, to instruct, reprove, yea, and command in some cases; those that are faithful and low in their minds, keeping their own places, and minding the Lord, and the interest and good of his truth in the general over all, shut out the murmurer; and the spirit of God leads them to have unity, and concur with their brethren. But such as are heady and high-minded, are inwardly vexed that any should lead or rule but themselves: and so it is the *high thing* in themselves that makes them *quarrel* with *others* for taking so much upon them; pretending a liberty, not sinking down in the seed, to be willing to be of no reputation for its sake. Such, rather than give up their *own wills*, will study to make *rents* and *divisions*, not *sparing the flock.*" Then after divers scripture quotations and remarks, he brings, pages 27, 28, 2 Thess. iii. 4. "And we have confidence in the Lord touching you, that ye both do, and will do, the things which we command

you." Verse 6: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye *withdraw* yourselves from *every brother* that *walketh disorderly*, and not after the tradition which he received of us." What more positive than this? and yet the apostle was not here an imposer. And yet further, verse 14: "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." Thus Hebrews xiii. 7: "Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation." Verse 17: "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief, for that is unprofitable for you." Jude 8: "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." "I might at length enlarge," continues Barclay, "if needful, upon these passages, any of which is sufficient to prove the matter in hand, but that what is said may satisfy such as are not wilfully blind and obstinate. For there can be nothing more plain from these testimonies, than that the ancient apostles and primitive christians practised order and government in the church; that some did appoint and order certain things, condemn and approve certain practices, as well as doctrines, by the spirit of God; that there lay an obligation, in point of duty, upon others, to obey and submit; that this was no encroachment nor imposition upon their christian liberty, nor any ways contradictory to their being inwardly and immediately led by the spirit of God in their hearts; and lastly, that such as are in the true feeling and sense, will find it their places to obey and be one with the church of Christ in such like cases; and that it is such as have lost their sense and feeling of the life of the body, that dissent and are disobedient, under the false pretence of liberty."

Now for brevity's sake I pass (though almost unwillingly) over much, well said to the purpose, till page 63, where querying if such and such ought not to be admonished, reproved, and condemned, he adds: "It seems the apostle judged it very needful they should be so dealt with, Titus i. 10, when he says,

'There are many unruly and vain talkers, and deceivers, especially they of the circumcision, *whose mouths must be stopped*, &c.' " These words, " whose mouths must be stopped," Barclay has in capitals, such stress he lays upon them. In the same page he asks, " What need of convincing and exhorting gainsayers, if to gainsay be no crime? Where should the unity of the faith be?" Pages 65, 66, after affirming that the church " hath power to decide by the spirit of God, in matters fundamental and weighty," and also in other matters of less moment, he asserts her " power by the same spirit, and not otherwise, being acted, moved, assisted, and led by it thereto, to pronounce a positive judgment; which, no doubt, (says he,) will be found obligatory upon all such, who have a sense and feeling of the mind of the spirit; though rejected by such as are not watchful, and so are out of the feeling and unity of the life." Then he mentions such with whom he had to do, and their claiming the privilege of immediate revelation, saying, " *that they being moved to do such and such things*, though contrary to the mind and sense of the brethren, are not to be *judged for it;* (*they*) adding, '*why may it not be so that God hath moved them to it?*' Now if this be a sufficient reason, (says he,) for them to suppose as to *one* or *two*, I may without absurdity suppose it as well to the whole body." After this, he brings in several instructive passages of scripture, and speaks of things being done, " not from the pure moving of the spirit of God; but either from that which being puffed up, affecteth singularity, and therethrough would be observed, commended, and exalted; or from that, which is the malignity of some humours and natural tempers, which will be contradicting without cause, and secretly begetting of divisions, animosities, and emulations, by which the unity and unfeigned love for the brethren is lessened or rent." Then he proceeds, pages 69, 70, saying, " If it be granted, (as it cannot be denied,) that there may arise persons in the true church that may do such things, from such a spirit, though pretending *conscience* and *tenderness;* then it must also be acknowledged, that such to whom God hath given a true discerning by his spirit, may, and ought to judge such practices, and the spirit they come from, and have no unity with them." Again, page 91. " That

ordinarily God hath, in the communicating of his will under his gospel, employed such whom he had made use of in gathering of his church, and in feeding and watching over them, though not excluding others." This he argues upon, producing several instances, and pages 93, 94, says, "And indeed I mind not where, under the gospel, Christ hath used any other method; but that he always, in revealing his will, hath made use of such as he himself had before appointed elders and officers in his church; though it be far from us to limit the Lord, so as to exclude any from this privilege; nor yet, on the other hand, will the possibility hereof, be a sufficient warrant to allow every obscure member, to stand up and offer to rule, judge, and condemn the whole body; nor yet is it without cause, that such an one's message is jealousied and called in question, unless it have very great evidence, and be bottomed upon some very weighty and solid cause and foundation."

Thus far Barclay, and a plenty more very pertinent might be quoted; indeed the whole of this excellent treatise would, I believe, if rightly perused, prove very profitable to a well disposed mind.

Next I find in an Epistle written by Joseph Pike, bound with the aforesaid piece, much wholesome advice. Pages, 6, 7, he says, "There are, and always will be, different degrees of growth, in the members of the church of Christ; yet as all are growing in truth, and drawing one way, and aiming at the same thing, namely, the honour of the Lord and prosperity of his holy truth, there will be a general *condescension* and *submission* to *one another;* but more especially to godly elders and overseers. Here the strong and self-will of man is kept out, and the unity of the spirit, in an heavenly harmony maintained in those meetings, as well as among the whole body, or church of Christ." And considerable more, showing, pages 8, 9, how "rebellion and confederacy against good order in the church, was very great and strong," and that "in some places they set up separate meetings." But that "the Lord brought a blast upon that spirit," &c.

But I hasten to William Penn's "Brief Examination of Spiritual Liberty," a truly valuable performance; in my quotations

from which, I shall mention the pages, as printed in his Select Works. He directs it, "To the people of the Lord called *Quakers*," introducing it thus, page 598, (or 279, vol. 4th,) "Dear Friends, and brethren, it hath of long time rested with some pressure upon my spirit, for Zion's sake, and the peace of Jerusalem, to write something of the nature of true spiritual liberty. Liberty, one of the most glorious words and things in the world, but little understood, and frequently abused by many. I beseech Almighty God to preserve you his people, in the right knowledge and use of that liberty, which Jesus Christ, the captain of our salvation, hath purchased for us and is redeeming us into." Page 600, (283, vol. 4th,) he queries, "But must I conform to things, whether I can receive them or not? ought I not to be left to the grace and spirit of God in my own heart?" This he answers at large, in which he says, "It is a dangerous principle, and pernicious to true religion, and which is worse, it is the root of Ranterism, to assert that nothing is a duty incumbent upon thee, but what thou art persuaded is thy duty; for the *seared* conscience pleads his liberty against all duty, the *dark* conscience is here unconcerned, the *dead* conscience is here uncondemned," &c. As to the second part of the question, "ought I not to be left to the grace of God in my own heart?" he answers, "that is of all things most desirable, since they are well left, that *are* there left, for there is no fear of want of unity; where all are left with the one spirit of truth, they must be of one mind, they cannot be otherwise; so that to plead this against unity, is to abuse the very plea, and to commit the greatest contradiction to that very doctrine of scripture, viz. "that all should be guided by the grace and spirit of God in themselves," for the end of that doctrine is certainty. "They shall all know me, saith the Lord, from the least to the greatest; and I will give them one heart," &c. After this, and a little more scripture, he proceeds, "Therefore, I must say to thee, friend, what if thou wilt not be left with the grace and spirit of God in thyself, nor wait for its mind, nor be watchful to its revelations, nor humble and quiet, till thou hast received such necessary manifestations; but pleadest against the counsel of the spirit of the Lord, in other faithful persons, under the

pretence of being left to his spirit in thyself? by which means thou opposest the spirit to the spirit, and pleadest for disunity under the name of liberty." Page 602, (289,) he says, "If I will not comply with him, that God hath made an eye, because I am not that eye, or an hand, because I am not that member myself, nor a party to the action or performance of that member, I resist the Lord, though under pretence of resisting man for the Lord's sake. And truly, this is the rock that some of our own time, as well as persons of former ages, have split upon."

Further on, (page 290, vol. 4,) he says, "Since the spirit of the Lord is one in all, it ought to be obeyed through another, as well as in one's self; and this I affirm to you, that the same lowly frame of mind that receives and answers the mind of the spirit of the Lord in a man's self, will receive and have unity with the mind of the same spirit, through another." And a little after he says, "The carnal man pleadeth being left to his *freedom;* and it may be, talks of being left to the *spirit* in himself too, the better to escape the sense and judgment of the spiritual man. It is, (adds he,) my earnest desire, that all that have any knowledge of the Lord, would have a tender care how they use that plea against their faithful brethren, that God put into their mouths against the persecuting priests and hirelings of the world, namely, 'I must mind the spirit of God in myself.' For though it be a great truth that all are to be left thereunto, yet it is true, that he whose soul is left with the spirit of truth in himself, differs not from his brethren that are in the same spirit; and as true it is, that those who err from the spirit of truth, may plead being left to the spirit in *themselves*, against the motion and command of the spirit through another, when it pleaseth not his or her high mind and perverse will." Page 603, (291,) he queries, "But though this be true, which hath been alleged for heavenly concord, yet what if I do not presently see that service in a thing that the rest of my brethren agree in? In this case what is my duty and theirs? Answer, it is thy duty to wait upon God in *silence*, (mark, Penn says in silence,) and patience, out of all fleshly consultations; and as thou abidest in the simplicity of the truth, thou wilt receive an

understanding with the rest of thy brethren about the thing doubted. And it is their duty, whilst thou behavest thyself in meekness and humility, to bear with thee, and carry themselves tenderly and loving towards thee; but if, on the contrary, thou disturbest their godly care and practice, and growest contentious, and exaltest thy judgment against them, they have power from God to exhort, admonish, and reprove thee, and, if thou perseverest therein, in his name to refuse any further fellowship with thee till thou repentest of thy evil." Soon after this, he saith, (page 292, vol. 4.) "This I affirm from the understanding I have received of God, not only that the enemy is at work to scatter the minds of Friends by that loose plea, 'What hast thou to do with me? leave me to my freedom and to the grace of God in myself,' and the like; but this proposition and expression, as now understood and alleged, is a deviation from and a perversion of the ancient principle of truth." Page 604, (293, vol. 4.) he saith, "From the deep sense that I have of the working of the enemy of Zion's peace, to rend and divide the heritage of God, who, under the pretence of crying down *man*, forms, and prescriptions, is crying down the heavenly man Christ Jesus, his blessed order and government, which he hath brought forth by his own revelation and power, through his faithful witnesses, this I further testify, first, that the enemy, by these fair pretences, strikes at the godly care and travail that dwells upon the spirits of many faithful brethren, that all things might be preserved sweet, virtuous, comely, and of good report in the church of God," &c. Further, he adds, "I warn all that they take heed of a slighting and obstinate mind, and that they have a care how they give way to the outcry of some, falsely entitled, 'Liberty of conscience against imposition,' &c."

Thus William Penn upon the subject. Next I find in the writings of Isaac Penington, that deeply experienced valiant of the Lord, many passages very pertinent to the present occasion, some of which I here relate; page 406, folio edition, part 2.* he saith, "Christ is in other members also, as well as in one, and

*Page 353, vol. 4, octavo edition.

his life hath power to judge and condemn; and it judgeth and condemneth no where, but that which is to be judged and condemned: so that wherever Christ's life in any judgeth and condemneth any thing, that is judged and condemned by Christ. And the saints have power and authority in Christ, not only to judge and condemn the world, but also to judge and condemn fallen angels and spirits. To what end are they bid to try the spirits, if after they have tried them, they may not judge and condemn what they find life and truth judging and condemning?" Then in the same page, in answer to one who excepted against a certain passage in Friends' paper, (as he recites it,) "*that none are to minister, but those that are reconciled to the church;*" I. P. remarks, "What is the end of ministering, but to gather out of the world into the church? or to build up the church? and are they fit to do either who are not reconciled to the church? or whom the spirit of life and power in the church and elders hath not unity with?" In page 407,* he proceeds, saying, "Christ said concerning that brother that would not hear the church, that he should be looked upon as an heathen or a publican; and are such as will not be reconciled to the church, nor hear it, allowed by God to minister, either to gather into the church, or to build up in it? Surely it cannot be. There can be no true ministering out of the life and spirit of the body or church that is in God. And all such as have thus gone out from God in whom the church is, have ministered against the life, spirit, and power, but not in it; but in antichrist's spirit and power, and against the truth."

Further in the same page, "Hath not Christ put a spiritual rod and sword into the hands of his church and ministry, with which to smite and wound as his spirit guides and leads them? Have they not power both to bind and loose, as Christ saith? and is not this a wounding and healing virtue and power? After Christ had said, 'Tell the church, but if he neglect to hear the church, let him be unto thee as an heathen man, or a publican,' doth he not immediately add, 'Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven,' &c.

* 353, vol. 4.

Matt. xviii. 17, 18. Is not this power and authority necessary to the true church? What, a church, and not have power over her own members, but every one left to the dictates of what they call the light within, and not be subject to the judgment of the true light, spirit, and power of Christ, the head in the living body? What a church were this? A mere Babel, an heap of confusion, a body that would never be at unity in itself. But God is the God of the order of his own spirit, life, and power, and not of such confusion. This doctrine may go for truth in Babylon, but can never be owned in God's Jerusalem, where his spirit did build up, and defends the buildings, and judgeth out all such sandy and windy doctrines, which are loose and airy, and have not a ground or bottom in the truth." After considerable more in this and the next page, he says, (page 408,) "Bear with me, for I am constrained to speak these things for truth's sake, for the church's sake, yea, for Christ's sake, and for the sake of them who cry up the light within, in words, and yet are deceived about it and know it not, but are erred from it, and have set up the darkness of antichrist, in their minds, instead of it; which with them goes for the true light; and in this they judge that which is true, as if it were false, and justify that which is false, as if it were true, both in themselves and others; both which are an abomination to the Lord."

Page 410, he further adds, "The church also waiting upon God, in their meetings together in his name, the Lord will discover what is hurtful to the body, and contrary to the life of the body, and lay yokes upon it: and he that refuseth this yoke, keeps alive that which is impure and fleshly, and keeps down the just in himself." In page 411: "If any member be blessed, and grow ever so abundantly in grace, it is the growth of the church; and the church is glad of it. Now if it be a true growth, they would have unity with the church, and mind the peace of the church; and be subject to the spirit, and pure power of life in the church; else their growth is in another spirit, which the true church can never own." A little further, in the same page, he says, "Now if any in *Lucifer's* nature, will hearken to that spirit which despiseth God's church, and rend from it, and think to grow above it, and expect this growth in

their high notions and comprehension about things, in that exalted mind, should be owned by the church, they will be mistaken; for the true spirit, which knows all things, and guides the church, will not guide the church to own any such spirit, or growth, but to judge and condemn it, in its greatest spreading and exaltation. There were those in the apostles' days, who would seem to be grown high, and to be spiritual, far above the apostles, and such as lay low in the truth, and obeyed the holy commandments; and yet were far short of their life, as may be seen abundantly in his epistles to the church of Corinth. But what saith the apostle, concerning such? "If any man think himself a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." 1 Cor. xii. 37. And did he not give commandments about those that were unruly; and would not be subject to the order, power, and government of God's spirit in the church? And did not the apostle say of unruly persons, and vain talkers, and deceivers, that their *mouths must be stopped?* Titus i. 10, 11. What, had the church or ministers, in the first promulgation of the gospel, power to stop mouths? Yea, in the spirit that was in them and with them, they knew which were the vain talkers, the unruly and deceivers, and what mouths were to be stopped, and what power would stop them."

In the first part of his works, page 430, he queries thus, "Did not he, who had all power given him, give power to his apostles and ministers to preach his everlasting gospel to the world, to gather his sheep out of the world, and to watch over them, oversee them, reprove, exhort, admonish, build up in the holy faith; and cut off and cast out, that which was unholy, and would dispute against, but not submit unto the spirit, life, and power of truth? Query 4th. Did not Christ give them gifts also answerable, spirits of discerning, that they might be eyes to the body? For though the Lord hath given every one an eye, and an ear, as to themselves, yet every one is not made by the Lord, an eye, or ear unto the body; but this is appointed for, and given to those to whom the Lord pleases, who hath ordered all things wisely, carefully, and tenderly, for the good of all." In the 5th query, he asks, "Were they not to watch against, testify

against, and in the power and authority of the Lord, to strike at all that was contrary and would endeavour to interrupt, overturn and destroy their work, which was of, in, and from the Lord." "Query 6th. Whether the body and common members of the churches were not to hearken to these, (he that knoweth God heareth us. 1 John iv. 6,) to obey them in the Lord, to submit to their ministry and their work in it, in the Lord, to receive the word of truth, and holy exhortations and admonitions, milked out by these to them from the breast of life? And were not they that did hearken and obey, commended? And were not the others that were not subject, but slighted them and their ministry and authority, testified against as disorderly and unruly?" After these and a few more queries, he proceeds, page 431, saying, "Now against this holy order and government, appointed by God, there may arise in some hearts, some such objections as these following. Objection 1st: but is not this a turning away from the measure of light in a man's own vessel, to another man's measure? Answer: waiting on God in his ordinances and appointments, and upon the ministry which he hath set up, the measure of life in him teacheth; and it is not a turning from the measure, but a subjecting to the Lord in the measure of his life, so to teach and do. The measure of his life, taught me thus to do at first, and teacheth me to do so still, and will teach so still, all that hearken to it." In this same answer he adds, "If life speak in one vessel, and its voice be not heard or owned by another vessel, the pure ear (in that other vessel) is not at that time open, but there is somewhat there that obstructs; and if the pure ear of the sheep be not open to hear the voice of the Shepherd, but it be accounted strange, it is much if the other ear in that vessel be not opened to hear the voice of the stranger, and to look upon it as the voice of the Shepherd; it agreeing with that, and answering to that which now goeth for the voice of the measure of life in that heart. He that hath an ear, let him hear; for it is easy being taken in this snare, and the danger thereof is very great."

Page 432: "The measure of life in the vessel teacheth to subject to the spirit of the Lord, and his life in others, which the measure of life in any never refuseth, but still knoweth,

when awake and living in the vessel, its own, and hath, at least, a secret sense of it, and unity with it: but that which pretends to set up the measure of life as a teacher, otherwise than God hath appointed, and in opposition to the teaching and ministry which he hath appointed, and to his gift in those vessels which is as well for the building up and perfecting of the body as for the gathering; that is another thing in that vessel that doth so, than the measure of life, another spirit, another nature, another ear than that, that first heard. And though it seem to cry up the sufficiency of the measure of life, and to plead for that, (and perhaps the creature thinks it really so,) yet that is not the intent of the spirit in the vessel, but to cry up itself, and to make its voice go for the voice of the measure of life, and so such err from the faith, the truth, the spirit, the measure of life; and are in the nature, spirit, and measure of another thing, which is indeed death, though they see it not, but look upon themselves as gloriously living, and abiding in the pure doctrine and principle above others." In this page, speaking of the apostles and their service towards others, he asks, "Had they not power over them in the Lord? Were they not to teach them, to instruct them, to build them up in the holy faith, and also to watch against wolves and devouring spirits, which would strive to enter the flock in sheep's clothing, and as preachers of righteousness, to make a prey of the innocent life in the upright hearted, if possible?"

In page 435, he says, "That which is lifted up and conceited, ready to justify its own way, and condemn even the whole body, is neither fit to be taught by the Lord, nor doth the Lord delight, but rather disdain, to teach it. And so not being taught by him, it must needs be liable to err, yea, to hearken to that spirit whose voice is more pleasing and suitable to the erring mind than the Lord's voice is." He goes on saying, "A third great help, which, in the tender mercy of the Lord, I have had experience of, is sobriety of judgment; not to value or set up mine own judgment, or that which I account the judgment of life in me, above the judgment of others or that which is indeed life in others. For the Lord hath appeared *to others* as well as *to me;* yea, there are others who are in the growth of his truth,

and in the purity and dominion of his life, far beyond me. Now for me to set up or hold forth a sense or judgment of a thing in opposition to them, this is out of the sobriety which is of the truth. Therefore, in such cases, I am to retire, and fear before the Lord, and wait upon him for a clear discerning and sense of his truth, in the unity and demonstration of his spirit, with others who are of him, and see in him. And this will prevent the rents which the want of this sobriety may occasion." Thus far Isaac Pennington.

Now, though I have thus enlarged with quotations from several worthies, I am not easy to omit some very pertinent observations of John Griffith, in his "Brief Remarks upon sundry important subjects." Page 59,* &c. upon the subject of the true and false ministry, speaking of the danger of ministering merely from "strong desires to do good, and much beautiful gospel doctrine, opening without the call and real gift in this so awful an undertaking," he proceeds thus: "But there is great cause to believe some have *launched out* upon this foundation only, in the beginning of their public appearances, whereby they have in a sorrowful manner brought darkness upon themselves, and sometimes on others, having proved only *ministers of the letter;* though perhaps pretending to have the impulses of the spirit. These have been instruments of much *anxiety* and *distress* to the *true church*, who can savour nothing with delight, but that which comes from the power of the Lord of life. It may be *difficult* to bring true *judgment* over such in the present low state of things; especially, when there has been a *fair outside*, and nothing to blame in their morals. But it sometimes hath fallen out that there has been something permitted to manifest the unsoundness of such, and thereby to relieve the *painful sufferers* under the *blasting wind* of such *ministry*. Inconsiderate, weak persons have intruded themselves into this great work; who not duly waiting for judgment to try the spirits, and what presents to their minds, have been beguiled by transformations to go out in a *false heat;* and for want of the holy dread and fear upon their hearts, they have catched hold of the gospel

* Page 74, American edit. ann. 1780.

liberty again restored, (which must be preserved open lest the holy spirit be quenched,) viz. that all who are called to the work of the ministry, whether male or female, may prophecy or preach one by one, that all may be edified.* It has been a *painful suffering* case to *living* members of some places, when they have seen that both the *matter* and *manner* of some, could have no other tendency than to *expose themselves*, and *burthen* the *religious society* who suffered such to assume an office for which they were no way qualified. Certainly the church hath power to order and regulate her own members; and doubtless she may wholly refuse and reject a ministry, which upon trial, she has in truth no unity with; and even substantial members in their private capacity, who have stood their ground well, and have large experience of the Lord's dealings, whether ministers or others, ought, in reason and the nature of things, to have great weight with such who have not yet made full proof of their ministry, nor given satisfaction to their friends in general, as well as to themselves, and perhaps a few others of little judgment. Neither ought any to *go abroad* to exercise their ministry, until they know there is a general satisfaction *at home* therewith; not even to *adjacent meetings*. Some such have been very *positive* and *resolute*, hard to be convinced of their mistakes, and *censorious* upon those of deeper experience; but too much like that sign of great depravity set forth by Isaiah, iii. 5. 'The child shall behave himself proudly against the ancient, and the base against the honourable.'

"Great order and decency are to be preserved in the church of God, especially among the leading members, as way-marks to all. The reason and nature of the thing demands a proper regard, and preference to age, gifts, growth, and experience, which will be always strictly observed and paid by those of right spirits. When it is *otherwise* it is a sure token of a *false birth*, and that pernicious *self* is not slain. Where that predominates, it cannot fail of mixing with their religious services. That the hearers have a right to judge, appears from 1 Cor. xiv. 29. 'Let the prophets speak two or three, and let the other judge.'

* 1 Cor. xiv. 31.

Therefore, it is very presuming for any to take upon them the sole right of *speaking* and *judging* too, or to impose that upon an auditory, or church, which they are not edified with, nor believe to proceed from the right spring; for the word preached doth not profit unless it be mixed with faith in those that hear it. I know no way, (says he,) to evade the force and weight of what is above observed, unless it be supposed the auditory in general are so void of spiritual understanding as not to be capable of judging; which would discover great uncharitableness, and savour too much of arrogance. I am fully persuaded that if ministry doth not reach the divine witness in the hearts of the hearers, and cause them to assent thereunto, in some measure, it will never profit them. The right ministers have a witness to the truth of their ministry in the minds even of the rebellious; how much more so then, in those of the honest-hearted? The danger which there is reason to apprehend from the low, languid, unskilful state of many in our society, hath induced me, (and feeling my mind in a degree warned thereunto,) to write the more closely concerning the nature and pernicious consequences of a false ministry; being fully persuaded, that the more *formal* and *superficial* we as a people *become*, the more abundant *danger* there is of *such a ministry rising*, and finding encouragement to grow and prevail; for the lifeless, formal professors, had rather have almost any kind of ministry, than all silence. And on the other hand, a right ministry cannot have a free course, nor be exalted, where there is nothing but worldly spirits, clothed with a form of religion. But true ministers must be like the holy prophet Ezekiel: 'And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover, for they are a rebellious house.' * 'And the prudent shall keep silence in that time.' †

Having made some remarks upon the false, as well as the forward and unskilful ministry, which, though plain and close, I hope will administer no hurt or discouragement to any truly concerned in this important work; they may, if duly

* Ezek. iii. 26. † Amos v. 13.

observed, be lessons of caution and instruction to those for whom they are intended, and I hope also a strength to the painfully exercised, under the causes of uneasiness given by unskilful intruders into the work, whether through weakness or wilfulness, that they may not be slack in their endeavours to regulate the same by plain dealing; yet with true judgment, love, and tenderness, all justly applied where they severally belong. Their task may sometimes be heavy and discouraging, as it is hard to turn those who have taken a *wrong course* and *imagine* themselves *right*, when it is really otherwise; for those have been observed to be the most positive of any of their pretended sight and sense: yet let the weight of the sense of truth, which is strongest of all, be laid upon them from time to time, that the church may not suffer hurt and loss, by the omission of its sensible members, which cannot fail of weakening and hindering the growth of such members also, in an individual capacity."

Page 69,* under the head of Discipline, he says, "None have a right to apprehend such a self-sufficiency as to be independent of other members." A little after, speaking of the church, he says, "It likewise appears that every member entered as such by his or her voluntary consent, is strictly bound to keep and maintain the established rules of that body, the breach of which not only renders him or her guilty in God's sight, but also accountable to the body. It also behoves this body, immediately upon the transgression of its rules and orders, to exert itself in dealing with transgressors, and to administer sound judgment, in order to restore them, or on failure of success in that, to disown, or refuse to have unity with such, and to let the world know they are not of their body."

Thus much from these worthies, showing the real principles of our society in these things. Now if the church ought to disown such as persist in the breach of its established rules and good orders; and if to impose unsavoury offerings, contrary to the advice of the brethren, and the proper officers and judges in the church, be a breach of good order, then none need hesi-

* 86, American edit. ann. 1780.

tate about what the church ought to do, in case any do so impose.

There is one passage of scripture rests still on my mind. Matthew v. 23, 24: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be recónciled to thy brother, and then come and offer thy gift." Now, if remembering that a single brother hath aught against one, be sufficient in the opinion of our great Lord and law-giver to stop an offering, how much more so the united voice of many brethren? especially those elders whose office in the church authorises them, under divine assistance, to order and judge in such cases. And how will any answer the breach of this, to him who was pleased to pronounce this solemn prohibition: "Leave there thy gift, &c."

Thus have I performed what lay upon my mind; the success I leave with him who knows the sincerity of my intentions, and wishing the welfare of Jerusalem, and prosperity of the church, I rest a friend to the honest-hearted *labourers* in the vineyard.

JOB SCOTT.

Smithfield, 12*th month* 8*th*, 1778.

P. S. It is with me to say, that there is an exercised remnant of true mourners, with whom neither Luciferian nor lukewarm spirits have much sympathy or fellowship; but Israel's Shepherd is with them and will support them, as they are faithful, and no weapon formed against them shall prosper; but every tongue that riseth in opposition against them, shall they condemn: for the mouth of the Lord hath spoken it. Amen.

J. S.

THE

FAITH AND PATIENCE

OF THE

SAINTS,

DISPLAYED, IN THEIR NOT MAKING USE OF

CARNAL WEAPONS

IN THEIR OWN DEFENCE.

THE FAITH AND PATIENCE, &c.

I SUPPOSE it is an indisputable truth, granted by all, that Christians, for the first three hundred years after Christ's appearance in the flesh, did absolutely refuse to be engaged in outward war; which very clearly shows, that they understood his several injunctions, as, to "love enemies," "feed them," "give them drink," "do good to them that hate you," "resist not evil," "turn the other cheek," &c. as absolutely prohibitory, and binding upon them, not to go to war. For what should induce them so steadily to bear a testimony against it, if they did not believe it was inconsistent with pure Christianity? Indeed, it is highly probable, and very reasonable to conclude, that his immediate cotemporaries, and those in the next ages, had great opportunity to understand what he meant to inculcate as gospel doctrines, and what not; as no doubt his companions and followers, might frequently hear him enlarge upon subjects, which are but little touched upon in scripture; and so while his doctrines were fresh in memory, and Christians fresh in zeal to observe them, war was not allowed among them. But, alas! a sad apostacy soon overtook the Christian church. This was foreseen and foretold by the apostle Paul; and so darkened were the understandings of the apostatized, that according to the apostle's prediction, they would not endure sound doctrine. Now it deserves our serious consideration, whether the admission of war among professing Christians, was not at this very door of apostacy,—at which also a multitude of other wrong things entered? whether the primitive testimony against war was not one of those *sound doctrines*, which the men of that apostatized generation, *could not endure?* Chris-

tians now becoming less circumspect, less fervent, and more unbelieving, and getting into a spirit of covetousness and grandeur, and increasing in likeness and love of the world, might very naturally fall into conformity therewith, and unite in a vain dependance on the arm of flesh, therein endeavouring to defend themselves and their property, by the use of carnal weapons; their hearts having departed from that firm dependance, on the *Lord that reigneth*, which doubtless the first Christians maintained. Moreover, in these after-days of luke-warmness and degeneracy, wherein sound doctrine could not be endured, (and indeed for that *very reason*,) they began to heap unto themselves *teachers of men*, who, instead of labouring night and day with their hands, like Paul, that the gospel might be without charge, began to prefer a life of ease and luxuriousness; and becoming very avaricious, could nearly stoop to preach almost any thing that would please their feeders; thus teaching—Oh! lamentable!—teaching for doctrines, the commandments of men. And thus, prince and people being bent on war and destruction, and policy dictating to them to make an engine of the priests, they have sorrowfully abused their calling, so that instead of inculcating peace on earth, and good will to men, and valiantly opposing the lust and revengeful spirit of the people, they have been greatly instrumental in fomenting bloody wars, and spreading desolation through the land, age after age: and, (sorry I am that I have it to say,) they have continued the trade until this day. Oh! sad departure from primitive purity! Oh! lamentable degeneracy from the peaceable disposition of the first promulgators of the gospel of *peace!*

Now the love of money being the root of evil, as it prevails in these teachers, it blinds the mind, and quite perverts the judgment, or else overpowers conviction, and induces them thus to preach for doctrines the commandments of men. And even while acting as in the capacity of ministers of the gospel, they have been fixing impressions in the minds of precious youth, which directly tend to harden their hearts against the genuine spirit and influence thereof; using abundance of artful sophistry, and a variety of arguments tending to darken counsel and lead

their bewildered hearers from an honest attention to the dictates of that holy spirit, which inspires the soul with love and good will, and from attention to the benign influence of plain scripture doctrines. Thus their precious souls are greatly injured, and their turbulent and malignant passions inflamed to that degree that they glory in their shame and repeat their violations of Christ's injunction with delight. My very soul hath mourned at hearing them recite the arguments in favour of war, which they have told me the priests have preached to them. Some of the poor creatures have even seemed, by their words, to have a strong belief, that if they die in battle they shall have an immediate passage thence to heaven; and have added that the ministers have told them so; though others having heard such doctrine, declare they cannot believe it, and allow that some of the priests don't assert so far, though they generally endeavour to animate them to the battle. And I have understood, and been credibly informed, that some of them have found it difficult in the course of the present war to please all their hearers, they not being all of one mind respecting the lawfulness of war; so that what pleased one, displeased another.

Oh! the love of money! What desolations has it made! what havock of human lives! what violations of the gospel precepts! Can it be believed that worldly hirelings better understand, or can better explain the true intent and meaning of these blessed precepts, than the pious, humble, self-denying primitive Christians? Surely nay. But the apostacy has entered, wherein it was foreseen that all the world should wonder after the beast, save only those who had the Father's name written in their foreheads; and those, being redeemed from the earth and from among men, were seen standing on Mount Zion with harps in their hands. These are not trusting in man, but in the living God; are not rending and devouring, nor making military preparations to defend themselves and properties; but being Christ's sheep, they hear his voice, commanding them, "When ye hear of wars and rumours of wars, see that ye be not troubled." This they dare not violate; nor will they give way to vain fears, so as to seek to the arm of flesh, and carnal weapons, for protection. They are not governed by carnal reasonings, that they shall

be swallowed up, and their estates wrested from them; that civil government cannot be maintained but by the sword of war; and that therefore they must unsheath it in their own and country's defence. No, no. They have learned another lesson, viz. that "he that killeth with the sword, must be killed with the sword." Rev. xiii. 10.

And here I cannot well avoid taking notice of the remarkable words which immediately follow these expressions; for to me they appear to be a glorious display of the true christian spirit. The words are, "Here is the patience and the faith of the saints." Where is this patience and faith of the saints? Answer, *here* in this very thing; in their observance of this very declaration, "He that killeth with the sword, must be killed with the sword." Therefore, they being Christ's servants, will not fight; dare not disobey his instructions, and incur his displeasure, by a conduct so violative of the "patience and faith of the saints," as to distrust his divine protection, and flee to carnal weapons for defence, and for the support of civil government. Their kingdom is not of this world; their principal treasure is not here below, in earthly possessions, but above in that kingdom which they are commanded to seek in the first place, with the promise of him who cannot lie, that all things necessary shall be added. And they can take his word for it, trusting him not only to add them, but to protect them in the enjoyment thereof, and to support civil government by means most agreeable to his infinite wisdom. Therefore, though they hear of wars, and rumours of wars, they trust in the Lord, and are not confounded, are not troubled about the means of preservation; they fly not to carnal weapons for defence; remembering, and also believing, that "he that killeth with the sword, must be killed with the sword." "*Here*," in deed and in truth, "is the patience and the faith of the saints." Their patience appears in that when they are reviled, they revile not again; when one cheek is smitten, they smite not again, but rather turn the other; in that when their outward interest is in danger, or when it is violently withheld or wrested from them, they dare not consent to the violent use of the sword, even in the hand of a civil officer, in order to recover their property again;

in their patiently waiting for deliverance in the Lord's own way and time. And their *faith* appears in their firm dependance on the Lord alone; not doubting that their lives and property will be safe in his protection; not doubting that he can restrain and overrule the rage of cruel adversaries, and the wrath of armed men; and preserve them from "the pestilence that walketh in darkness, and from the arrow that flyeth at noon-day."

Now I have heard divers say, that although war was so far from being easily justifiable from the doctrines and spirit of the gospel, that it seemed to be pretty clearly forbidden and condemned, yet they must believe it consistent therewith, from the impossibility, as they supposed, of maintaining civil government without it. This carries the point with them, as a like objection did with the chief priests and Pharisees, "If we let this man alone the Romans will come and take away our place and nation;" doubtless because they thought their safety and being, as a nation, depended on the use of those weapons, and of such force as the doctrines of Christ utterly rejected and forbid; and that by his being let alone, and suffered to inculcate such doctrines, he might so convince and proselyte the people, (as they saw he spake with authority, and not as the scribes,) that their place and nation would thereby be endangered, and left defenceless, for want of soldiers to wield the sword in their defence. Oh! weak and faithless generation! How happy had it been for them had they yielded obedience, and given full place in their hearts to the heavenly instructions of this prince and preacher of peace! Then had they been safe in the hollow of that hand, out of which none could pluck them; they would have witnessed surer preservation than e'er was found in, or procured by the use of carnal weapons. But so it was, their eyes were blinded; they knew not in their day the things that belonged to their peace, and so they were hid from their eyes.

This is past, and many are acting over the same thing in substance, in these our days, and that in the same blindness and unbelief in which they acted in that; for when they are told of trusting and believing in the Lord's divine preserving arm, and of the maintenance of civil government without the use of carnal weapons and military assistance, they seem as full of wonder

and distrust, and as ready to say how can it be, as Nicodemus was, at the doctrine of the new birth. And so, because their natural reason cannot comprehend the sufficiency of divine influence, or the probability of its being exerted so as to deter evil doers, and support civil government, as they suppose it may be done by swords and guns, therefore, they strive to force Christ's plainly opposite doctrines to a consistency with what they imagine absolutely necessary to the support of civil government and human policy. But they ought to consider that in so doing, they reverse the commandment; and, instead of seeking first the heavenly kingdom, and trusting God, according to his promise, to add other things, they seek first to secure what he has promised to add, and neglect to seek first the heavenly kingdom, which he has commanded them; hoping, it may be, that he will add that to the earthly, though he has not promised, nor indeed have they any solid grounds to expect it, for if they love earthly things more than Christ, he has expressly declared they are not worthy of him.

Now it is observable, that the prayer he taught, agrees exactly with the precepts he delivered. "Thy kingdom come, thy will be done in earth, as it is in heaven:" not as in warring, avenging, lusting christendom; no, no, but as it is *in heaven*, where all is love, harmony, and peace. "Give us this day, or day by day, our daily bread." Behold the moderation of the request. Not give us vast estates, to increase our ease, honour, popularity, and power; and to perpetuate our names and families in the earth. Not protect us, in the luxurious enjoyment of an hundred times more than enough, and that at the loss of others' lives, in the field of battle and blood; but "give us this day, (mark well, *this day*,) our daily bread." Were our desires after earthly things, in any good degree conformable to this petition, I believe we should seldom find occasion for the use of carnal weapons. But to proceed. "Forgive us our trespasses"—how? "as we forgive those that trespass against us." Not as we have loved the world, lusted after, and murdered the workmanship of thy hands, made after thy image, to obtain it. Not as we have rigorously exacted the utmost farthing, and revenged every little injury and offence; no, no: but as we have

forgiven those who injuriously treated us, and trespassed against us: for we are taught, that if we forgive men their trespasses, our heavenly Father will forgive ours: and we are taught also, not to avenge ourselves: and that war proceeds from lust warring in the members, desiring to have wherewithal to consume upon those very lusts. So that lust seems to be the origin from which war proceeds, and the gratification thereof the centre to which it tends. But as we come to trust in him that clothes the lilies, to clothe us, otherwise, we should justly deserve to be reproved with an "O ye of little faith!" we renounce the world, pray, "thy kingdom come, and will be done," and cheerfully forgive, yea, love and feed our enemies.

This, this is the language of the gospel disposition: this the spirit of a real Christian: unto whom, it is not difficult to find a way for the maintenance of civil government, without the violation of the Lord's commandments: though it may be hard for him to make a mere nominal Christian, or even a fearful and unbelieving one, whose eye is not single to the Lord, believe it possible: because, to see clearly through the whole mystery of godliness, the mind must be redeemed from the world, and the love of it; for if we love the world, the love of the Father, we are assured, is not in us. And if his love is not in us, it is impossible we should have a firm dependance on, and unshaken faith in him: and so, for want of this dependance, and of the eye being single, the mind turns outward, and seeks protection from the arm of flesh; and being destitute of that fulness of light that attends a single eye, darkness overspreads the understanding, and in this darkness, dark and carnal reasonings enter and prevail; fear, trouble, and alarm, confuse and confound the poor unbelieving, wandering soul. And thus, instead of exhibiting to the world, an example of true christian faith, fortitude, and patience, he becomes a fearful, worldly politician; flying to the arm of flesh for protection. This is not "the patience and faith of the saints;" no, by no means: neither is it conforming to those holy injunctions, "See that ye be not troubled," "Resist not evil;" "Love the Lord with all thy heart, and thy neighbour as thyself," &c. but is directly the reverse.

"Trust in the Lord with all thine heart, and lean not to thine own understanding," is an excellent precept; for the world by its wisdom knows not God, nor his way of preservation; and accordingly the son of his bosom, who well understood his counsels, was heard reverently to return him thanks because he had hid those things from the wise and prudent, and revealed them unto babes. Now these babes, having a filial trust in and dependance on the Lord, their holy Parent, they wait for the word from his mouth, and babe-like, pretend not to know better than he, nor to dispute his divine authority; nay, nor even strive to pervert or evade the force of his injunctions. They do not presumptuously conclude, they will not observe his laws, nor understand them in their plain and proper meaning, unless he will promise to defend their lives and properties from all invasions. They do not refuse to follow him, unless he will clearly show them beforehand, how, and by what means, he will preserve them; or how he will confound their enemies; but they believe the declaration, that "when a man's ways please the Lord, he maketh even his enemies to be at peace with him." Though for a season he may suffer the wrath of the wicked to rise up against him, and threaten inevitable ruin and destruction; yet, none ever trusted in the Lord, and were confounded; for no weapon formed against such, shall prosper; but every tongue that riseth in judgment against them, they shall condemn. Let it be again repeated, "Here is the patience, and the faith of the saints."

Oh! my heart's desire and prayer to God is, that his kingdom may come, and his will be done on earth, as it is in heaven. That righteousness may cover the earth, as waters do the seas. That swords may universally be beaten into plough-shares, and spears into pruning-hooks. That nation may not lift up sword against nation, nor learn war any more at all, for ever; but that the nations of the earth may become the nations, (yea, and the peaceable followers,) of God, and of his Christ. And this I not only pray for in sincerity, and in feeling fervency of soul, but I also have an unshaken faith and expectation, that such a time will come; that such a reformation will prevail; however enthusiastical it may seem to worldly minded Christians. But

know, O christendom! that, in so far as thou hast denied the Lord that bought thee, and hast treacherously refused to hold forth his ensign to the nations, and to lift up his standard of peace among the people; but hast hidden thy light under a bed or bushel, and been ashamed of his blessed testimony, in so far will he deny thee before his Father and the holy angels. He will blot thy name out of the book of life, and deny thee an inheritance among those who have followed him in the regeneration and the daily cross, bearing his reproach among the sons of men, and maintaining his testimony through persecution, scorn, and death. The mouth of the Lord hath spoken it.

Therefore, be awakened, O careless christendom! Be aroused, O lukewarm and unfaithful professors of the holy name of Jesus, the prince of peace! Be persuaded, I beseech you, to look around and consider your sad departure from the self-denying life of our holy head and pattern, and from the example and testimony of his primitive followers. They denied themselves, took up their daily cross, and followed their redeemer, bearing testimony to the peaceable nature of the gospel dispensation. Alas! how unlike the conduct of the present professors! How contrary to the wrathful, revengeful spirit of fallen, worldly christendom! What lamentation shall be taken up—what language shall be used, to impress the minds of mankind with a proper sense of the woful apostacy that has bewildered and benighted poor christendom! My very soul doth mourn, and my heart is moved within me while I write, in consideration of these things, and as they now seriously affect and impress my mind.

A very sorrowful, yea, even painful circumstance now presents to my view, namely, the case of those who on account of their violation of our christian testimony against war, and the spirit of it, and perhaps from a desire to enjoy a little more liberty, have suffered themselves to be cut off and separated from our religious society, as members. I believe such, if ever they were green and lively, must have been greatly withered, before they could so far deviate, and I greatly fear they will, unless they pass through deep repentance and condemnation, shrivel and die, as members disjointed from the body, or as

branches separated from and not abiding in the vine. Oh! how is the cause of reformation wounded by such examples! How may the hearts of tender inquirers be discouraged, and the mouths of vaunting adversaries opened against them, as well as against the pure truth, by such mournful departures from, and renouncings of the testimony thereof! Oh! that they who have so sadly fallen away, might be persuaded to a serious consideration and amendment of their ways before it be too late. Oh! that they might be brought back to a state of true sensibility and enjoyment of that divine presence, without which a man's life is a burden, and all earthly enjoyments, vanity and vexation of spirit. I feel sincere desires for their awakening and return, that so their immortal souls may rest in the day of trouble. It seems as if I could suffer great tribulation for their sakes, if it might tend to the enlightening of their darkened understandings, and softening their hearts.

"When the Lord turns again the captivity of his people, Jacob shall rejoice, and Israel shall be glad." Meantime wisdom is justified of her children. And though the world may lie in wickedness, and even some who have known and tasted the good word of life, and the powers of the world to come may fall away; though the stars may fall from heaven, and Demas may love this present world, yet be encouraged, ye upright hearted testimony-bearers; ye tribulated followers of the Prince of Peace, among all denominations. Be ye strengthened in your zeal and fervent resolution to follow him to the mountain of the Lord, where none shall "hurt nor destroy." Give not back, though multitudes of worldly christians reproach and discourage you. As ye abide faithful, ye shall witness preservation, evincing that "to us a child is born—to us a son is given, and the government shall be upon his shoulder;" his name is the "wonderful Counsellor, the mighty God, the everlasting Father, and the Prince of Peace; and of the increase of his government and peace, there shall be no end:" for he sitteth upon the throne of David, to order it, and to establish it, from henceforth, through all generations. Therefore, hold on your way, hold on your way ye conscientious burthen-bearers!

wherever your lots may be cast, in whatever remote corner of the earth, in whatever outward communion.

The Lord's sheep are not confined to any one outward fold; but though they all know, and are gathered into the one fold of inward rest, yet outwardly they walk, and are scattered among various denominations. This I firmly believe; and wherever they are, I call them brethren; I own them in the covenant and fellowship of celestial affinity; in the bonds and endearments of a spiritual relationship. And charity obliges me to own some who engage in things that I am persuaded are altogether unlawful for me. Thus, I believe the Lord owns some as in a good degree his servants, who yet have not clearly seen the contrariety of war to the life of a truly humble and dependant Christian, who is thoroughly redeemed from the very occasion of wars, and who lives a life of faith and confidence in God, his only refuge. I feel that flowing of universal love towards some, who, through ignorance, the force of education, or bad instruction, remain in the violation of those holy precepts which are to me as binding, obligatory laws. And I am also fully persuaded and assured that they are so far obligatory upon all, that every soul who violates them merely to secure his outward interest, contrary to what secretly reproves and informs him; and is not blinded by the influence of priest-craft or education; but being able to see beyond the one, and soar above the prejudice of the other, will yet, with his eyes thus open, for the sake of self-preservation, rush violently into the field of war: I say, I firmly believe that every one who thus "killeth with the sword, must be killed with the sword" of the spirit. No matter what dark and carnal, though seemingly plausible reasonings he makes use of to justify his conduct, if his own heart, or the witness of God in his own mind, condemns him; God is greater than his heart, and knoweth all things, knoweth he was not without a condemning witness in that mind, and will ratify and confirm that witness and condemnation. And even though he may rebel against the light, till he comes to know scarce any thing of the ways thereof, and is hardened and darkened to that degree, as to be almost insensible of its impressions, and in presumption

declare he believes it is his duty to war and fight; yea, even though, in the height of extravagance and obduracy, he may venture to preach it up as a duty to others, and strive to give sanction to it by the name of the Lord of Hosts, yet I declare on behalf of him and of his despised testimony, that he will strike up a light in such benighted souls, that shall bring to their remembrance the secret reproofs of instruction that they have stifled and trampled upon. He will turn over the leaves of their lives, and cause them to read in legible characters the impressions once made and written by his eternal finger on the table of their hearts. And then, Oh! how will they wish their lives had been governed by the unerring witness of truth.

Oh! that mankind were wise! that they would timely and aright consider their latter end, and seek first the kingdom and righteousness of God, firmly depending on him for an addition of all things necessary and best for them to enjoy. Then would their lives be comfortable, and their latter end blessed with joy and consolation. Then whatever turnings and overturnings the Lord might suffer to take place in the kingdoms of this world; whatever interruptions to the administration of civil government might happen by the unruly passions of wicked men; those that were thus given up in body, soul, and spirit to the Lord, viewing all these things with a single eye, would see and know that all would work together for their good. And were this the case with an whole nation, they, standing thus in the light of the Lamb, would not fear, but would know that although wars, and rumours of wars, may remain for a time in the earth, and among the earthly minded, yet the captain of their salvation, who has the hearts of kings and tyrants in his hands, would preserve them who thus trust in him, as in the hollow thereof, from suffering aught by the malice of wicked princes, or the cruelty of enraged adversaries, but what would redound to their peace, his own glory, and the furtherance of his blessed work on earth, and among the sons of men. For though the times and seasons might be gloomy, though devastation might spread around, and though the course of civil justice might be obstructed, and anarchy and confusion reign for a season, yet would the strength of Omnipotence be engaged on their

behalf; and no doubt he would much sooner restore peace, harmony, and the regular administration of civil justice, to such a nation, so conducting, and out of pure conscience to God, refusing to defend themselves, than if they should revolt from their dependance on the arm of divine strength, and fly to carnal weapons for security. For "cursed is the man who trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord;" but "blessed is the man who trusteth in the Lord, and whose hope the Lord alone is."

I have a firm and fixed belief, that should any whole nation be convinced of the peaceable principles of the gospel, and in sincerity endeavour to live up to them, in their full extent; where such a nation was once invaded from abroad, the warring nation would be many times invaded; and where the regular administration of civil justice would be obstructed in such a nation for a month, it would oftener be so in other nations for years. But, alas! how many are like poor unbelieving Peter, when he began to walk on the water, though his Lord commanded it, yet for want of faith he sunk amidst the waves, and lost his resolution: but had he firmly trusted in the Lord that called him, without doubting, he would have been enabled to walk on the watery element, and instead of being reproved with an "O thou of little faith! wherefore didst thou doubt?" he might have been received to his master's fond embraces, with an encouraging commendation and testimony, "that such faith had not been seen, no, not in Israel." Oh! the multitudes that cannot enter the heavenly Canaan, because of unbelief.

Now, I have no doubt that this may sound very impertinent in the ear of many a carnal Christian, who in the wisdom of this world, may think himself abundantly furnished with unanswerable objections to such a system. But I would once more desire such to remember the example of primitive Christians. How were they preserved? How was civil government maintained? Perhaps it may be said, not by Christians, but by worldly civil magistrates. Perhaps it might be, and I could wish that Christians never had meddled with it, nor attempted to maintain it, any further than they could have done it in agreement with the doctrines of the gospel, and example of the primitive Christians.

If civil government be an ordinance of God, as undoubtedly it is, there can be no doubt that God will enable every true christian magistrate to act his part and do his duty in it, without violation of those precepts, the observance of which distinguish a true peaceable Christian, from a wrathful, warring infidel. Let it also be inquired, how christendom has improved in pure christianity in other respects, since professed Christians have taken shelter under the sword of war and vengeance, and fled for sanctuary to the protection of carnal, fighting captains and commanders. Has self-denial flourished under the spreading boughs of tall cedars? Has the cross accompanied Christians to the covert of the sturdy oaks of Bashan? Has the love of God and man waxed warm in the field of slaughter? Have your garments been washed white through great tribulations, in the blood of fellow mortals? Has the sound of drums and trumpets prepared your hearts to worship God in reverence and love? I wish these things might be considered; and a calm inquiry entered into, whether Christians in early ages were mistaken in their testimony; and whether latter ages have been more enlightened? Whether the love of the world is less prevalent?—love of one another more predominant? Whether charity, benevolence, and fervent devotion are more conspicuous? Is the power of the gospel ministry more efficacious? Are Christians more successful in converting infidels? Is scepticism more extinguished? Are faith and love increased? I believe if impartial answers were given to these queries, each would be negatived with a *No, no*, the contrary lamentably prevails! I think few are so obdurate, as not to believe that a sad falling short of primitive uprightness, and a great declension from ancient purity, are visibly manifest.

Therefore, O sleeping christendom! awake from thy lethargy, and arise from the dead, that Christ may give thee light; and that thou in his light may see more light, and so the light of the moon become as the light of the sun, and that of the sun as the light of seven days; that so thou mayst reform from thy many evil ways. I am confident that in such abundant light, thou wouldst plainly see that thy teachers have been strengthening the bands of iniquity, and as it were shutting up the king-

dom of heaven, neither entering themselves nor suffering those that would. And I also firmly believe that in this light, thus powerfully shining and increasing, thou wouldst not only see that war and fighting are inconsistent with pure christianity; but also would have an eye open to see a way for civil government to be far better maintained, than by the point of the sword. That authority in the life, and power, and efficacy of true religion would be afforded which would an hundred times more effectually awe and dishearten heathen nations, than all military preparations possibly can do; and more effectually tend to harmony and concord within our borders, than all the military laws held up in terror ever did or ever will do.

The Lord is as able now to prevent wicked men from hurting his servants, as ever he was, and if it be in their hearts to do so, he can restrain them, that they shall not fulfil their purpose: yea, he can fill their hearts with terror, that they shall not dare come nigh thy dwelling. And if at any time he should suffer them to enter thy dominions, and to threaten destruction and ruin, and even to execute cruelty, I have no doubt that their angry, and proud assaults and insults would far sooner be restrained, and far fewer lives would be destroyed, than if force was resisted by force. And as it is a principle in natural philosophy, that action and reaction are always equal; so in this case, like begets its likeness; anger begets anger, smiting provokes to smiting.

Thus from the most trifling causes, thousands and millions of lives have been sacrificed to more than brutal barbarity and revenge; and little petty quarrels, scarce worth a serious thought at first, have by mutual aggravation been fomented and increased, till they that were brethren, children of the same parents, as well as professed believers in the same common Redeemer, have basely sheathed their swords and stained their hands in one another's blood.

Oh! the human blood that crieth to the Lord for vengeance, from the earth and also from the seas; blood that was shed in quarrels originally of the most insignificant nature, and of almost no importance. And yet—Oh! wretched apostacy!—the professors of our age are preposterously crowning with laurels, the

heads of those who are the most famous for human havock; and he that is the most victorious in destroying human lives, is extolled as most honourable and worthy! Oh! strange perversion of the nature of things!—sad contrariety to the design of the gospel!

But to return. As wrath begets wrath, railing, railing, and resistance, resistance; so on the other hand love begets love, forbearance, forbearance, and forgiveness, forgiveness. And thus, were all christendom true Christians, not resisting evil, but turning the other cheek, or patiently enduring threatenings, and even ravages of inveterate heathens, no doubt to me but it would the most effectually, of any conduct, soften their hearts, and beget relentings and compassion; and some among the heathen would be hereby converted to the Christian faith. Oh! glorious victory! Oh! valiant overcoming! infinitely superior to all the vain glory of an Alexander, or the shouts and triumphs of conquering commanders. What! an heathen converted to the Christian faith by thy example. A wrathful, wicked warrior turned to truth and righteousness by thy submissive christian temper! Be assured, if thou perseverest to the end, and thus turnest many to righteousness, thou shalt shine as a star in the firmament of God's power forever and ever.

But, alas! alas! (my soul is grieved at the prospect,) the case is sadly otherwise. Heathens and infidels are much more likely to be hardened in their infidelity, hardness of heart, and cruelty, than to be softened into tenderness, and won to truth and righteousness, by the example of carnal and revengeful Christendom. Oh! had primitive purity remained; had love, benevolence, and forgiveness increased; how would Christians at this day have had to rejoice in the spreading of that gracious declaration, "Peace on earth and good-will to men," and in the coming of the kingdom of Jehovah on earth, as it is in heaven! How would swords and spears have been beaten into instruments of usefulness to mankind! And how might the sons of the morning have sung and shouted for joy! But though this glorious day is thus long deferred, through the unfaithfulness of Christendom, yet it must in time arrive, and blessed shall he be, who, in the midst of a crooked and perverse generation, shall to the end

valiantly bear his saviour's dying cross, and hold forth a faithful testimony to the purity and peaceableness of the gospel day: he shall die in peace, and rest forever in a mansion of undisturbed tranquillity, and comfort inexpressible.

And now it is in my mind to address myself to those among all denominations who are convinced of the unlawfulness of war, and especially my brethren in an outward fellowship. Dear friends, you with myself profess to believe in the peaceable doctrines of the gospel; profess to trust your all in the mighty God of Jacob. Oh! that our example may correspond with this profession. The reformation must in great measure depend on our circumspection. If we live in those lusts and passions, and reach forth eagerly to compass those gratifications which sow the seeds of war, we must expect to be in some degree answerable for the calamities that ensue. If we indulge the love of money, and strain at wealth and grandeur; if we in food, furniture, and apparel, exceed the bounds of that narrow way that leads to life; if we in these things go beyond that degree which strictly consists with the true harmony of mankind, and example others in a wrong way of living, thereby raising desires in them to strive to advance themselves in the same way, this will tend to kindle undue anxiety and inordinate exertions, and so a wheel will move within a wheel, and in the chain and connexion of things, we shall be found promoters of war and desolation.

Therefore, let us all, who are convinced of this glorious peaceable principle, deny ourselves, and take up our cross, yea, our daily cross, to every thing that tends to retard the universal spreading of righteousness and peace over the face of the earth. Let us endeavour to avoid strengthening the bands of wickedness by word or deed; but especially it lives in my mind to urge the necessity of our dying to the love of the world, and to every desire to possess and enjoy, to taste or be gratified with this world's goods, beyond the bounds of a strict conformity to the self-denying life of Jesus. For every step beyond the necessary supply of nature's wants, I believe tends to feed a part in us that is our enemy, and ultimately to create wars and calamities; and in this sense I do believe many of us are more or less account-

able for the present unhappy broils and contentions. And I further believe, and desire to express it in that love that travails for a restoration to primitive purity, that our particular society, when we all come to be content with real necessaries, and indulge no imaginary wants, will both wear a very different aspect from what it has and does; will relinquish many things, now thought necessary; and also will shine forth in ancient lustre and beauty. And this I believe the Lord is on his way to bring about, and will effectuate.

It has often dwelt on my mind, that if his calls to us immediately by his spirit, instrumentally by his servants, to narrow the path of life; if his secret influences are not attended to, and our minds given up to follow him in self-denial, he will use means that will narrow the path for us. These things I express, as I have felt them, not once or twice only, but repeatedly. Therefore, Oh! that we may be wise, and dwelling near the fountain of life, draw fresh supplies from day to day, which may enable us to live so as to hasten the reformation in the earth, and hold forth an example to the nations of pure religion, dependance on, and resignation to God; not daring when smitten, to smite again, nor to contribute in any wise to the cause of war and bloodshed; but let all nations see and bear testimony that it is not in profession only, but in life and practice, that we renounce the service of that roaring lion, whose work it is to promote revenge and slaughter. And no doubt at all, we shall by so doing, find the Lord to be our portion, protection, and exceeding great reward. We shall be enabled to sing in the midst of drums and trumpets, swords and bayonets, cannons and thunderings; and be much better preserved from harm, than by resisting force by force; and finally shall be conducted safe through the pilgrimage of this world, to an house not made with hands, eternal in the heavens.

"Here is the faith and patience of the saints."

Reader, in much good will to thy immortal soul, I put my pen to paper; so in the same I rest thy real friend,

JOB SCOTT.

AN

EPISTLE OF TENDER CAUTION,

AGAINST

STUMBLING AT THE FAULTS OF OTHERS.

It has been the work of the restless adversary of human happiness, in all ages of the world, to strive to keep man in darkness, or to bring him into it. Those who are in it, he strives to keep in it; and those who have been redeemed in some degree from it, he strives to captivate and beguile into it again: and his design in both is, to prevent the enjoyment of the sweet flowings of the love of God, and the powerful communication of the holy ghost. For he knows that these enjoyments are only witnessed in the light. He also knows the light would shine, and even prevail to the letting the soul into the full fruition of those divine enjoyments, if he did not with all his might strive to propagate the kingdom and power of darkness in and over people's minds.

Now, the stratagems he makes use of are many and diverse; one of which, and that not the least, it has been pressingly on my mind to write a few lines upon, by way of caution to such as are desirous to land safe at last, in the mansions of undisturbed felicity. I have no desire to write one word on this occasion, but what may be of use, and tend to strengthen those desires and strivings which the Lord of hosts delights in. Therefore, I desire that all prejudice may be laid aside, and my words weighed in that balance that ever is accompanied with a just weight, and tried by that ear that trieth words, as the mouth tastes meat.

The particular snare of the adversary, that my mind is engaged to guard, caution, and encourage against, is this, stumbling at the failings of others. A potent engine, a powerful instrument

which prevails by satan's influence, to the weakening the faith of many. But, alas! alas! why will a spirit bound to eternity, stumble over the failings of flesh and blood? Why will a soul, that must finally settle accounts between God and itself, spend time, waste time, to muse and despond at the infirmities of another? The frailties of a thousand, cannot impair the unchangeable truth and righteousness of Jehovah. The hypocrisy of ten thousands cannot deprive the faithful persevering soul, of the all-sufficient assistance of the mighty God of Jacob. It is an everlasting truth, that there is a right way to serve God; and though a multitude fall on the right hand, and an host of those who have been as stars in the firmament, revolt on the left; yet the true way-faring man, though a fool, cannot err in that way which the Lord hath cast up for the ransomed to walk in. We are told that the dragon's tail drew a third part of the very stars from heaven. Was this told to stumble us? Surely nay; but still the cry is, "Come up hither, and I will show thee the bride the Lamb's wife." Now, the stumbler may say, "I have strove to see the bride; I have thought I had seen her; I have viewed her, and her beauty fades away; her brightness disappears." But, mark well! the call is, "Come up hither and I will show thee." It is not while we stand gazing at imperfections, and reasoning upon faults, that we must expect this divine prospect. No, no. But, "Come up hither, and I will show thee the bride, the Lamb's wife." This "come up hither," imports something very different from that halting, lingering behind, and, as it were, sticking in the mire, which my soul has truly mourned over and lamented.

I think I am a living witness, and can testify, that there are some, who have long ago been kindly visited, and tenderly invited by the Lord, to come and see how good he is; and who have even tasted, in a degree, of the sweetness his love, who are yet far behind-hand with their day's work, are halting, doubting, and, (may it not offend them,) are feeding on the serpent's food; which was denounced by the lip of truth to be dust, and that all the days of his life. And I also declare, under a feeling sense of divine authority, that nothing better shall be the food, to all eternity, of such as spend all the days of their

lives in gazing at, or stumbling over the failings of others. But I mean not to censure. It is their immortal souls' welfare I have in view; therefore, I would call them, yea, beseech and entreat them, as they tender their own salvation, to come away,—come away! This is not your rest. It surely is polluted. It is a land of darkness, as darkness itself. The shadows of the evening, yea, the shadows of midnight are spread over the minds of the inhabitants thereof. Oh, sorrowful! sorrowful! that any should love to dwell in utter darkness; that any should suffer their immortal souls to be made so easy a prey to the dragon. What will it avail thee, O soul, when thou comest before the great and final tribunal, to say, such a man professed great sanctity, but was a hypocrite: therefore, I was tempted to quit the service of the living God, and serve his enemy? Or, such an one made profession of exalted piety but was a liar, a deceiver, an abominable wretch; therefore, though I was somewhat washed, I turned to my wallowing in the mire? This will never justify thee at the gates of heaven, nor procure thee an admittance thereinto. Oh! my soul mourns on thy account. My spirit is indeed grieved. Come, let me query with thee. Dost thou feel a daily striving to overcome evil in thyself? Art thou constantly concerned to keep up the inward watch and holy warfare? Yea, let me come closer. Whilst thou art dwelling, musing, and feeding upon the faults of others, art thou at the same time engaged, and panting after perfection in thy own soul? While thou art rehearsing to thy intimate friend, the wanderings and weaknesses of such and such, dost thou feel longing and unquenchable desires in thy mind to make war in righteousness against the power of corruption in thyself? If not, the enemy of truth, it is to be feared, may with justice challenge the praise due from thy complainings. Oh! that that eye was open in thee, that could see thyself. Oh! that thou hadst a heart to understand this mystery of iniquity. But, alas! the adversary blinds thee. For why dost thou give back because of another's weakness, but because of thine own? Why stumblest thou at another's frailties, but because thyself art frail? Make a pause then, and turn thy attention inward. Set a watch upon the wicket of thy soul, and keep sentinel in deep

attention there: then wilt thou have enough to do, to view thy own imperfections, and to guard against them so as not to stumble others. Work enough, indeed, may be found to engage all thy care and diligence, in labouring to cease from evil, and do good thyself. It is less substantial than many a dream, to give the victory over our own souls to our enemy, because others are entangled in his snares. Shall I quit the field and turn my back in the day of battle, because a fellow soldier is treacherous, cowardly, or unfaithful, when I know my all is at stake, and if I flee I must perish? Surely nay. I ought rather to put forward with more zeal, vigilance, and constancy; endeavouring to encourage the fearful and unbelieving, as knowing the salvation of their souls, as well as my own, is at stake. Away then, thou reasoner, thou murmurer, with such pitiful musings and excuses. The day of solemn reckoning draws near. Thou must, ere long, appear before the Ancient of Days, to give an account of the deeds done in thy frail, mortal body, and to receive a reward according to thy works; not according to the stability or instability of another. Therefore, awake thou that sleepest, and arise from the dead, that Christ may give thee light. For darkness, gross darkness, is the encircling, overshadowing canopy of thy soul. It is time for thee to hear and obey the command given to Israel of old,—to go forward; for thou (with them) hast compassed this mountain long enough; a barren mountain, in the wide, desolate wilderness, from the top of which, it is much to be feared, thou mayst one day, or rather one night, by the arising of a strong and boisterous whirlwind, be swept off into the bottomless pit of despair, or into some quagmire, or swampy hole, where serpents, reptiles, and venomous creatures breed and dwell. Oh! that I could persuade thee, for thy own soul's sake, to turn thy back on satan's suggestions. Oh! that thou could be prevailed upon to lift up thy heart above the world, that so thy salvation might draw nigh indeed.

Now to conclude, let me once more beseech thee to hearken to that encouraging invitation, which is sometimes sounded in the secret of thy soul, "Come up hither, and I will show thee the bride, the Lamb's wife." Come up, is here the joyful sound: and even the spirit and the bride say, come: and indeed, he that

will come, may come: yea, verily, *may come:* and if he improves the strength given, all the powers of earth, and of the infernal hosts, cannot hinder him. For "there is no enchantment against Jacob, nor divination against Israel," while sitting in their tents. Therefore, to thy tents, O Israel! To thy tents, O Israel! Keep inward. There thy strength lies. There is thy place of preservation. There shalt thou walk in the light of the Lord; his candle shall shine upon thee, and his inspeaking word shall guide thee in the way everlasting. Walking in which with fulness of peace, I desire to leave thee, and rest thy friend,

JOB SCOTT.

ON

THE KNOWLEDGE OF THE LORD,

THE

ONLY TRUE GOD.

ALSO,

REMARKS

UPON THE

DOCTRINE OF PERSEVERANCE.

PREFACE.

One Lord, one Faith, and one Baptism. Eph. iv. 5.

FINDING an engagement on my mind, to commit to writing some considerations respecting *the one true God*, especially the true and saving knowledge of him, *the one true and only saving faith*, and *the one only christian baptism*, my breathings have been frequent and fervent to the Lord, for his help and direction; certainly and sensibly knowing, by multiplied experience, that of myself, without his aid, I can do nothing that will please him, or further my own or others' salvation. Thus looking to him, who I trust fastened this concern on my mind, and has opened some gospel truths relative to these important subjects with clearness on my understanding, and humbly imploring his almighty aid, that through the influence of his Holy Spirit, what I write may be agreeable to his divine will; and that not a word may be suffered to escape my pen that would hurt the souls of any,—I proceed first to some brief *Remarks upon the Knowledge of the One Lord, the Only True God.*

REMARKS UPON

THE KNOWLEDGE OF THE ONE LORD,

THE

ONLY TRUE GOD.

MAN is very fond of being thought knowing. Perhaps few in Christendom would be willing to allow they know not God. Yet many, who treat with ridicule the notions of the ancients respecting their divers false gods, are, nevertheless, ignorant of the one true and living God.

We find in scripture the possibility of swearing falsely, even in declaring that the Lord liveth; and that none can truly and savingly *call Jesus Lord*, but *by the holy ghost*. What then is the real, substantial, and soul-saving knowledge of God? How is it obtained, and wherein does it consist?

Is that simple conviction that attends every rational mind, that, since *something is;* since matter exists under various forms and modifications; since many masses of it are revolved, in wonderful order and harmony, without jar or confusion, from age to age, around other masses of it; since in the *vegetable* world are displayed such wonderful marks of intelligence and wisdom; since in the *animal*, are evidently seen such indisputable tokens and proofs of an infinite knowledge and ability existent; since in the *rational*, such multiplied and indubitable demonstrations of the being of an all-wise almighty and omnipresent productive cause, ruler, and upholder of men and all things appears, therefore *there is*, there *must be*, and it is irrational to suppose there is not, an eternal God. Is this rational conviction the saving knowledge of God? Nay, verily; thousands have this conviction, arising from the foregoing, and from innumerable considerations, and yet live without God in the world, as to the *saving*

knowledge of him, and are aliens to the commonwealth of Israel.

"The world by wisdom knew not God:" 1 Cor. i. 21. and it knows him no more now, by any natural abilities or creaturely wisdom, unassisted by divine internal light, than ever it did. Worldly wisdom is as inadequate to this knowledge in one age as in another. In every age God has confounded, and will ever *confound* the wise; he will "destroy the *wisdom of the wise, and will bring to nothing the understanding of the prudent,*" 1 Cor. i. 19. that so no flesh, no creaturely faculties, no natural sagacity, shall glory in his presence.

God, and the things of God, knoweth no man, but by the spirit of God that is in him. 1 Cor. ii. 11. The natural man cannot know them; they are foolishness unto him; they are only spiritually discerned. 2 Cor. ii. 14. God has hid them from the wise and prudent, and revealed them unto babes. Matt. xi. 25. "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?" 1 Cor. i. 20.

Can man, by *searching*, even to the utmost extension of human comprehension, *find out God? Can he*, by all the investigations of finite ability, find out the Almighty *to perfection?* Nay: "*it is as high as heaven, what canst thou do? deeper than hell, what canst thou know?*" Job xi. 7, 8.

The saving knowledge of God is not learned, either by reading, reasoning, or searching ever so anxiously after it, in the mere strength and wisdom of man. It will forever elude his utmost penetration, till he comes to submit all his boasted abilities to the rectification and illumination of a superior principle. Men may search the scriptures, and think to have eternal life in them, and yet, not coming unto "Christ, the light of the world," miss of that real knowledge, which alone is, or can give eternal life to their souls!

The scriptures truly *testify* of him; but without his own illuminations, cannot possibly *reveal* him. No man can truly call him Lord but by the holy ghost. The letter, without the life and light, ever will kill, ever will tend to stifle that immortal birth, that babe, to which the Father revealeth the mysteries of

his own heavenly kingdom. It was not in one age only that it might truly be said, "the letter killeth," 2 Cor. iii. 6. but it does, and will do it, in all ages and nations. It has slain the *babe of life* in tens of thousands, by building up, substituting, and establishing notions and opinions in the stead of the one true faith, which is the gift of God, and is only of his own production, and immediate operation in the soul. He alone begets it. He alone is the author and finisher of it.

A zealous attachment to the *letter*, without the openings of *pure life*, tends also powerfully to kill and suppress the small budding and beginning of the new life, the second birth, by bolstering up the creature in a round of lifeless performances, in his own time and ability. Thus because he reads, that the saints, who acted in and by the openings and influence of the life, did so and so practise; and because he finds here and there an exhortation or injunction to this and the other duty, the natural man falls to doing as they did; and though he that believeth shall not make haste, yet so great is the haste which this searcher of the letter, in his own unenlightened understanding, is making, that he is frequently calling upon God, and talking a great deal about him, before he has ever rightly known him; as if the scriptures would give him to know what a God requires of him, with whom he is unacquainted, or inform him when and how to worship a Being of whom he is ignorant!

O man! thou knowest not what to pray for as thou ought, nor how to pray, but as the spirit helpeth thy infirmities. This the spirit often does, for those who really know God, with groanings that cannot be uttered or expressed. How widely then do they err from the line of their duty and of divine appointment, who at their own set times, importune the Almighty in vocal supplications and prayers, when all that the spirit does for them amounts only to the begetting of inward groanings, which cannot be uttered! As sure as we attempt the vocal expression of such inward and spiritual groanings, we lose the lively sense, and dry up the little springs of life, which accompany them, and nothing is then left but words without life, and sounds devoid of substance. Thus eminently "*the letter killeth.*" Whereas the spirit, if singly attended to, even in these *unspeak-*

able groanings, without any creaturely additions, *giveth life;* and doubtless would frequently not only *give* a small beginning of real *divine life*, even to those who are thus unwisely dissipating it by hastily rushing into words, but were they quietly to wait on that inward operation, whereby the spirit is at seasons thus *helping their infirmities*, they would witness a glorious degree of the arisings and increase of divine life in their souls; yea, many times *till death would be swallowed up of victory*, and life and light triumph over death and darkness, to their unspeakable consolation. This is the real and happy experience of many, who dare not presume to *add* of their *own* to the *word of the Lord*, inwardly operative and revealed; dare not be rash to utter any thing before God; dare not *make such haste* as to force themselves into the vocal expression of what God intended should operate only to the production of inward groanings and divine life, and there to terminate. These do most joyfully find, that as they are thus careful to act the part of true believers, *who must not make haste*, but abide in the patient waiting, in that whereby they feel the spirit helping their infirmities, and are willing to be limited to, and by, the measure and manner thereof, either in inward groanings or vocal solicitations; that as these are truly unspeakable, and cannot be formed into words, without great loss of the inward life and energy attending them, so also is the divine and soul-felt consolation, arising from dwelling in the depths of this inward exercise and stillness, as truly unspeakable, as are the groanings through which it is attained.

But they who will make haste, who will be always ready, outrun their little portion, dry up the small spring of life, their words fall to the ground, and they wonder why they are so cold and lifeless in their devotions; whereas had they been limited by the degree of inward help and life, and content with inward breathings and groanings, they might have increased with the increase that is truly of God; might have mounted upwards in living and silent approaches toward his throne and presence, "with wings as eagles;" might run and not be weary, or walk, and not faint.

As this is the certain effect of waiting upon God, so directly

the reverse is the consequence of running before him: for, perhaps it will bear to be again repeated, "the letter killeth, but the spirit giveth life." Here ends the race run of many in man's own wisdom and ability, in flat formality, if not in degeneracy into the bondage of sin and corruption, from which the Lord by the inward working of the spirit, had in some degree redeemed them.

The operation of the spirit in the soul, is that which, in all ages, countries, and persons, began and begins the work, wherever any thing really good and truly religious, is brought forth; and nothing else can do it. Man once dead in sin, would, without this quickening influence, forever remain so, having no more ability of himself to quicken his own or another's soul, or to change his own or others' inclinations and pursuits from bad to good, than the Ethiopean has power to change his skin, or the leopard his spots. But God, ever gracious, visits and revisits the souls of men, by the operations of his spirit; this begins the work, and nothing can carry it on, without the constant assistance of his holy efficient principle, this divine agency of the spirit, in and through every step, movement, and performance of religious life.

The work begins in the spirit, effecting a change, or alteration in our inclinations, dispositions, views, enjoyments, and pursuits, and is carried on by its continued operations, advancing and more and more establishing this change, till a conversion and settlement in the divine life is effected: and our advancement is in proportion to the degree of our submission to, and co-operation with it: that is, the work of redemption goes on no faster or further, than in exact proportion to the degree in which we are influenced by, and through this efficient operation of the spirit or grace of God, whereby he worketh in us to will and to do of his own good pleasure.

And notwithstanding the necessity of *our submission* to the divine operation, and working out our own salvation in and through it; yet he that thinks he can add any thing of his own, he that thinks he can take one step in any stage of the race, without the spirit's assistance, will find himself mistaken; will find he has been trusting in flesh and blood, a mere broken reed,

and that he has had too high an opinion of human ability, even though he may have been foremost and loudest in exclaiming against it.

He who can do any thing for himself that is truly and religiously good, without divine assistance, may hope consistently enough to be *made perfect by the flesh*, or by creaturely ability, which imports the same thing; and he that attempts to move of himself, unassisted, in the performance of any outward acts of devotion, in any vocal religious duties and performances, is, whether he knows it or not, attempting to be made perfect by the flesh.

Perhaps this may seem like a digression; but I was led into it from the consideration that the merely searching the letter of the scriptures cannot bring a soul to the real knowledge of God, but that the letter tends, when dwelt in without the life, *to kill*; and so far these views are naturally connected with the subject I am upon—"the knowledge of God."

But to proceed. How shall he be known, seeing neither reading nor reasoning can make us know him?

Answer. He never was, nor can ever be savingly known, but by immediate revelation; or if this word offend any, who may ignorantly suppose revelation is ceased, and not to be known in our day, though this is a most unreasonable conclusion concerning days of gospel light and privileges, I will explain. I mean here, by immediate revelation, the same as if I should, to accommodate myself to their ideas, express myself thus: God cannot be clearly and savingly known, but in and by the shinings and manifestations of his own light, "for whatsoever doth make manifest is light," Ephes. v. 13. This the apostle positively asserts, and we know it is true. We cannot see any outward object without light; in the light objects become manifest. What light then is that wherein is the manifestation and knowledge of God? Surely it must be a light that shineth in the soul; for that which may be known of God is manifest in man. Read Romans i. 19.

Seeing then nothing but light can make manifest, and that the manifestation of God is to be made within; seeing there is no eternal life to the soul, without the knowledge of God, what

light has he afforded to the souls of men whereby they may know him? Answer. "The true light, that now shineth," 1 John ii. 8. and "that lighteth every man that cometh into the world;" John i. 9. the very *life* of God, the life of the word, that was in the beginning with God, and was God. Read John i. 1, 2, 3, 4, 5. Hence it is clear that the light which enlightens all men is Christ, the life of him that was in the beginning, that "was and is God." Well then might the primitive testimony and message be, *that* "*God is light and in him is no darkness at all;*" 1 John i. 5. and well might the primitive labourers in the gospel of Christ be sent expressly *to turn people* "*from darkness to light; from the power of satan unto God.*" Acts xxvi. 18. That is, to turn their attention to that true light, that had enlightened them in degree, and would and did enlighten them much more abundantly, as their attention became thus turned to it.

But many hated this light, because their deeds were evil, and so it became their condemnation; for "this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil." John iii. 19. But they that love it, obey it, and bring their deeds to it, thereby discover that they are wrought in God; for the light reveals God and the knowledge of his will and approbation.

Were it not for this inward divine light, all nations must forever have been in darkness. And had it not enlightened every man, it could not be the condemnation of the wicked and abandoned. God will never condemn a soul for non-attention to a light that never shined in him, or upon him, or for the non-improvement of a talent never afforded. Some were condemned of old for the non-occupation of their talents, but none for neglecting, or not improving, what never was bestowed or offered to them, and so not possible to have been improved.

Indeed this cannot be; God is just. Therefore as sure as the condemnation is, that light is come into the world, and men love darkness rather than light, so sure the light must enlighten all that are thus condemned, else they could not be condemned for the rejection of it.

Observe how sweetly this conclusion coincides with, and con-

firms John's testimony, that "the true-light enlighteneth every man!" But some may say, we know the light is sufficient to condemn, but it is not able to save nor to give the knowledge of God. Surely such are mistaken, for it is abundantly able to do both, and in those who attend to it, it most joyfully and assuredly does both.

But, can this light certainly reveal, or give the knowledge of God? Yea, most certainly; and nothing else can. He inhabits eternity, and dwells in the light. In the light only, therefore, can he possibly be known, or manifested to the soul. He is the light, and extends beams of his light to the eye of our souls or minds, as the outward light, the sun, does to the eye of our bodies. Hereby we may receive the manifestation and knowledge of God, and that too by his own light.

As we cannot know the outward sun, but by its own light and influence, no more can we know God, but by his own immediate light and influence.

Whatsoever makes manifest is light. The light of the sun manifests the sun, and the things of this world. The light of the Lord, that the house of Israel is called upon to walk in, and that only, can manifest God.

For this reason we are exhorted, "While ye have light, believe in the light, that ye may be the children of the light." John xii. 36. And further, as the influence of the sun will both harden clay and soften wax, so the internal luminary, though it is powerful in the condemnation of those who rebel against it, is the joy and consolation of those that love it. They rejoice in the increase of it. They walk therein: it is their path. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. iv. 18. Now the just man's *path* is his *way*, and his *way* is *Christ*; for Christ says, "I am the way, and the truth, and the life." John xiv. 6. Here we see that Christ, the light of the world, and the way of the righteous, is truly that light which is the path of the just. And though as the light of the world, or of the unregenerate, his shining in them, by reason of many clouds and obstructions arising from themselves, may be very dim; yet whenever we come to walk in the light as the apostle advises—whenever we take it for our path, our

way, it will immediately shine more and more; and as we continue walking honestly therein, it will increase in brightness, to the perfect day. Or, as the great prophet Isaiah expresses it, "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people." Isaiah xxx. 26. That is, it appears dim at first, like the moon, but as it is walked in, it not only increases to an equality, for clearness, to the light of the sun itself, but like the light that shined from heaven around the apostle, "above the brightness of the sun." Oh! how sweetly experience confirmeth these observations! Many cannot believe how bright the light shines in those who faithfully walk in it, because whatsoever is not experienced is disputable. *They* do not know and experience more than its glimmering in themselves, or as it were its reflected or moon-light shining, because they have not taken it for their pathway through life; have not given up to walk in it; and being unwilling to believe they do not know as much, or see with as much clearness as others, they ignorantly judge the real experience of those, who in this respect know manifold more, and see more clearly, than they have attained, or can attain to, whilst they thus rebel against the light, to be an idle notion, or the effect of imagination; whereas nothing is more certainly and really known, than what is thus known in the light of the Lord.

How would the sage philosopher despise the ignorance of a *blind* man, who, because he could not see the sun, nor those many objects, which it manifests, would obstinately maintain, that neither the sun, nor any of those objects have an existence, but in the imagination of those who pretend they see them! And yet just as much and as loudly does this very philosopher, in the exultation of his own sufficiency, proclaim his own ignorance of divine things, whenever he judges the experience of those, who are livingly acquainted with them, to be only imaginary. As sure as *he* can be that he really does see the sun, and the objects it discovers to him, so sure are those who walk in the light, that they really do see and know it, and the objects which it alone makes manifest: and they have as substantial

ground to mourn over *his* ignorance, blindness, and unbelief, as he has to despise the like, in the outwardly blind man!

"How oft is the candle of the wicked put out?" Job xxi. 17—put out in them who, while the light shineth, do thereby gain some real though small knowledge of God, of his will, and their own duty, but will not submit to it, and so "glorify him not as God." The natural consequence of their rebellion against the light, is, "they know not the ways thereof, nor abide in the paths thereof." They become "vain in their imagination, and their foolish hearts are darkened;" thus it is by disobedience that their candle is put out; and now they are just in a fit disposition, in this state of darkness and blindness, to be puffed up, and to profess themselves wise, with those in the text, whose hearts were so darkened, that they became fools. These not abiding in the path of the light, not knowing the way thereof, nor where or with what clearness it leadeth those who do so abide and know, can ridicule this living substantial testimony, as a matter of enthusiasm and imagination. "They are not afraid to speak evil of dignities," and to scoff at things they know not; when if they knew the reality of that knowledge and experience, which is only in the light, and had the fear of the Lord before their eyes, they would not dare to speak lightly of it, nor presume to ridicule it, or call it in question.

But blindness and ignorance have ever most confidently opposed, and absolutely denied those truths, which require real knowledge and experience to be clearly settled in. How roundly and boldly do the ignorant deny the truth of the solar system; perhaps for no other, and pretty certainly for no better reason than that of the Indian, that if the earth turned round, the succatash would fall out of his kettle. Here the philosopher may smile, and please himself with the innocent ignorance of the untutored native, even while he is building himself up, in the rejection of truths as well founded and as certainly known to be such, as any respecting the solar system, and building himself up too, by arguments altogether as futile as the poor Indian's.

Now let me ask this philosopher, dost thou certainly know, or art thou clearly settled and firmly established in any truth, which ignorance denies to be such? I doubt not but thou art.

Well then, canst thou not readily suppose, others may have as full assurance of things that thou art ignorant of? Or wilt thou, because thou knowest a little, restrain wisdom to thyself? Believest thou not, that the world by wisdom knows not God? Hast thou not read of Christ's manifesting himself unto his followers, in a degree that he would not manifest himself unto the world? He surely does so in our day, and thou hast no better grounds to gainsay it, than the Indian had to deny the revolution of the earth. Thy modicum of learning and knowledge, no more constitutes thee a competent judge in divine things, than the Indian's notions and reasonings could make him a philosopher or astronomer. Thy wisdom is that very thing that God determines to hide divine things from, though he reveals them unto babes. Indeed, in regard to many natural truths, it is not only what is commonly deemed ignorance and rusticity, that opposes and has opposed them; the wise and learned have made the most objections of any, to certain truths, unquestionably ascertained. What a noise did the great wisdom, and learning, and religion of this world make, against the doctrine of the antipodes, on the first discovery thereof! Was it not considered to be an unphilosophical and even heretical notion? Did not learning and reason, (so esteemed,) level against it, and against the sagacity that discovered it, all their weapons? Did not professed zeal for the glory of God and honour of religion, exclaim against it, with all the eloquence of bigotry and superstition? And might not many other instances be adduced, wherein great learning and capacious natural endowments have conspired together, in rejection of, and the most zealous opposition to, some of the most ingenious discoveries, which the most enlightened sons of science have ever made, in natural philosophy, in astronomy, hydraulics, anatomy, medicine, &c. &c.

Hence, if it be possible, let the wisdom of this world learn not to vaunt; let philosophy acknowledge her proper limitations; let all human penetration perceive, and with due humiliation on all occasions allow, that all rational ability is finite. Man is a very short-sighted being; the tree of knowledge seems to be his delight, and yet in the midst of exultation, and when he just begins to imagine he has almost explored the secret

spring of nature, and found out her most hidden properties, motions, and causes, he is, in many respects, still wrapt in ignorance and error, still involved in deception and uncertainty; still blunders on, though with ever so great confidence and assurance, through a labyrinth of perplexity and confusion. Some few truths, and perhaps very few, he is indeed at length enabled to investigate, and to settle with tolerable clearness and precision. But, alas! how many more escape his observation and elude his utmost exertion, his deepest penetration! How then shall this frail child of the dust, by all the exercises of such contracted and fallible abilities, attain to the knowledge of God, or acquaint himself with the infinite Jehovah? Indeed he can never, by thus searching, find him out, or by all his reasonings unveil, or approach his presence; and yet our happiness depends upon knowing him. "Acquaint now thyself with God, and be at peace." Job xxii. 21. Oh! this is the proper work, the true wisdom and dignity of man! But this is only attained to in silence and inward attention. Hence he himself, who knows how he must be revealed to us, in great condescension points out the way; and, with all the goodness and authority of heaven, invites and enjoins our observance of it, saying, "Be still, and know that I am God." Psalms xlvi. 10. He well knows this is the way for us to hear distinctly, so as to understand and improve, by the still small voice, wherein and whereby in the shinings of his own light, he reveals himself to the attentive soul. And as he knows this is the way whereby he is known unto, and so exalted in man, he immediately adds to the foregoing injunction of stillness, the following promissory and glorious assertion: "I will be exalted among the heathen, I will be exalted in the earth." Indeed hereby it is, that his exaltation comes to be effected in us. For coming, through this stillness, to know that he is God, there is such infinite goodness, purity, and perfection thereby discovered in him, that all that is creaturely bows before him, and he is exalted over all. But those who will be forming images of him, in their own ideas, and falling down in adoration before an image of their own fabricating, the work of their own hands, are by him in just judgment left to the chambers of their own imagery; and his

exaltation over all in them, as to a sensible experience in life, power, and government in their souls, is thereby prevented; for "he will not give his glory to another, nor his praise to graven images," however refined, embellished, or specious in speculation, the image thus formed may be.

An image has no life. And what passes current, among many Christian professors, for the knowledge of God, being but an image formed in the mind, by the willings, runnings, and conceivings of the creature, in the exercise of that wisdom which knows him not, which cannot know him, and which has, in all ages, been toiling in vain, hewing out cisterns, and forming creeds and conclusions respecting him, which have darkened counsel with words, thoughts, and reasonings, without knowledge: therefore, it is, that what thus passes for the knowledge of God, *has no life in it.*

Oh! the absurd conclusions and assertions, which this wisdom has, with great confidence, through ages, been endeavouring to establish as truth,—in particular respecting God! Hence what massacres, what rivers of blood have flowed, because conscience was too much alive and awake in thousands, to allow them to subscribe to opinions and systems, which they could not believe; indeed, which could not possibly be true. How has learning, good sense, and even religious sincerity, been shamefully debased in the attempt to reconcile the most glaring inconsistencies, in regard to what is called the trinity, predestination, transubstantiation, and many other abstruse subjects! What shifts and artful evasions; what perversions of scripture, reason, and common sense, have multitudes descended into, who, but for this foolish zeal for establishing and enforcing doctrines and systems without a foundation, or none but a sandy one, might have shined had they attended to the light that makes manifest, as stars in their day and generation!

All this toil, labour, and imagery is the direct opposite to that stillness, wherein God is known and exalted over all in man. And as sure as the true stillness leads to this real knowledge and exaltation, the opposite, willing and running, framing systems, and hewing out cisterns, in the dark conceivings of man, will lead to, and land in confusion, contradiction, and idolatry.

Cease, therefore, thou who desirest the knowledge of God, and of his will concerning thee, from all expectation of attaining it, but by the revelation of his spirit that is in thee—by the openings of his divine light. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." 2 Cor. iv. 6. This is the only possible way of knowing him, or his glory, or knowing thy duty to him; and it is clear by this passage, that he really does cause his light to shine in the hearts of those who have not received this knowledge, for this shining is here expressly declared to be, in order "to give the light of the knowledge."

There is this light shining in the hearts of thousands, "as in a dark place," "and the darkness comprehendeth it not." John i. 5. It shineth in order to make *manifest*, and if attended to, will more and more reveal the will of God, and give the knowledge of his glory; and when this is obtained it affords a very great increase of light; hence it is called "the light of the knowledge of the glory of God." This knowledge of God and increase of light, could not have been attained, had not God first shined, by his light, in our otherwise dark hearts.

It is preposterous to suppose the light is the privilege of believers only; for none could ever have been believers, had not the light *first* shined to give knowledge, as the text plainly showeth. Hence the propriety of our saviour's injunction, "While ye have light, believe in the light, that ye may be the children of light." John xii. 36. He knew there was no other way for them to become children of the light. He did not tell them, ye are the children of light and therefore you have the light, but pressed it upon them, who were not yet children of it, for their own souls' sakes, to believe in the light, which they had previous to their being children of it, in order that they might become such.

Can any thing more plainly evince that it is the light which shines in the hearts of the wicked, and that only, which can give them the light of the knowledge of the glory of God, and make them *children of the light*, than these two passages?

I am not able to conceive how any that believe the scriptures

can reasonably gainsay it, or pretend they have this knowledge, whilst they professedly reject that light which shines for the purpose of giving it to mankind. Could man attain it any other way, he were more excusable in neglecting the light; but seeing nothing else "can make manifest;" seeing these things are only "spiritually discerned;" seeing "the things of God knoweth no man but the spirit of God," 1 Cor. ii. 11; seeing "he revealeth them unto us by his spirit," as that only which can search them; it is a matter of indispensable necessity to all that would truly know God and their own duty to him, to take heed unto this light thus "shining in a dark place, until the day dawn and the day star arise in *their* hearts." 2 Peter i. 19. Nothing else can assure them of the truth of Christianity, give them a certain evidence that they rightly understand the scriptures, or that what they are doing, as duty to God, is pleasing in his sight or not. What certainty is there in visions, voices, or even miracles, without the sanction and evidence of divine light upon the soul, seeing, whatever makes any thing manifest is and must be light?

Did the Jews know Christ? Did they not pronounce him a blasphemer and mad? Did they not say he had a devil, and cast out devils by Beelzebub? See of how little avail is the marvellous display of divine power, even in the working of miracles, towards the conviction of those "who rebel against the light;" and how can it be otherwise, since nothing else can *manifest* the difference between divine power and the power of darkness?

Rebelling against the light, "they know not the ways thereof." Job xxiv. 13. How then can they judge whether a miracle be according to its "ways," or not? How could Pharaoh and the Egyptians, by any natural ideas, or by mere human understanding, know whether the signs and wonders wrought among them, through the power and by direction of the Almighty, were really any more than the effects of magic art? It is true, Moses and Aaron did some things which the magicians could not do. But as they had done much, in imitation of what divine power effected, it was natural to suppose, that after a little more trial and experience, they would be able to equal all that the servants of God

had done; or that if *they* should not, yet others might be found who could. For what could they, as natural men, conclude, but that Moses and Aaron were nothing more than magicians, a little more expert, more fully instructed and thoroughly versed in the art, than those of Egypt?

Indeed, it does not appear that the greatest signs or wonders would ever have moved Pharaoh to consent to let Israel go, had not the Lord sent his plagues upon him; something that he could *feel;* and even after being thus bowed a little, how did he again rebel, and refuse to let them go, till driven to extremity of distress; and after all he was so far from a clear sense and discernment of things, that he and his hosts vainly pursued after them, and perished in the Red sea.

Had the Egyptians known certainly it was the immediate hand of God that divided the sea for Israel, it is scarcely to be believed they would not have fled back affrighted, rather than dared to follow after them: for after all the former signs and plagues, and this last wonderful interposition of Omnipotence on behalf of that afflicted people, how could the Egyptians, viewing things in this light, have expected any thing less upon their daring insolence, and almost unparalleled presumption in pursuing after those on whose side Eternal Power was thus evidently and eminently engaged, than that the sea would close upon them as it did, by the all-righteous will and direction of Him, whom they were thus endeavouring to disappoint in his purposes?

It seems clear to me, that rebellion against the light had so blinded and hardened them, that they were far from a clear discovery of the power and ability of that hand and arm, that wrought such marvellous things upon and among them: and many may now condemn them, who are daily stifling, in like manner, that in themselves, which alone is able to give them a better understanding than the blind Egyptians had. Indeed, it will forever be impossible to have a clear discovery or manifestation of divine things, what is, or is not of God, but by the light that *manifests* them.

Come, reader, let us bring the matter close home to ourselves. Let us suppose the Almighty speaking to our outward ears, and

with an audible voice declaring, "I am God;" and at the same time denouncing eternal death upon us, if we do or omit certain things. Let us suppose, for instance, that he forbids us to meddle with the fruit of a certain tree, on pain of death; and positively assures us that this is the absolute *law*, and prohibition of the Holy One. Now, unless his holy spirit influence our hearts, unless his *light* make it manifest, that it is his voice, his *law*, his prohibition, how is it possible to know it? Are there no cheats, no counterfeits, in the world? We read of satan's transformations, his appearing as an angel of light. We read that the serpent deceived Eve, although the voice of God had expressly forbidden her to eat or touch the fruit of the tree.

Now suppose we should hear two outward and distinct voices: one saying, "Eat not," and pronouncing death upon us if we disobey: the other saying, "Eat, and be as gods, knowing good and evil;" adding, "ye shall not die:" how are we to distinguish which of these is the voice of God, and which the voice of satan? I think I am sure, that whether these voices proceeded through an outwardly visible, living creature, or out of the whirlwind, the earthquake, the furnace, or out of the still, quiet earth or air, neither of us could tell, by the mere sound of the voice, nor by any of these appearances, which came from heaven, or which from hell.

"But ye have an unction from the Holy One, (saith John) and ye know all things." "The anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie." 1 John ii. 27. Now though such as yet know not God have not so received this anointing, as thereby to know all things; yet the fulness of the anointing being no other than a blessed increase, a powerful indwelling influence and possession of that same holy light, that shines, at least dimly, at times and seasons, in every dark heart, it is evident that some degree of the same anointing, whereby the primitive Christians knew all things necessary to their salvation, is the only thing that can give a clear discerning in the things of God to any soul.

If "whatever makes manifest is light," then be that which

maketh manifest called unction, truth, life, love, or whatever else, it is still the one, same, saving, divine light, or else it could not give the knowledge of all things. We do not suppose "all things" here means every natural truth, or mathematical demonstration, but all things needful to the salvation of the soul, a clear discovery of God's will, of good and evil: and that this *is obtained* in "the LIGHT," the holy anointing, blessed experience does most infallibly confirm. Though expressed by various appellations, it is still the same thing, in substance, but not always in degree, nor in the exact manner of its operations and influences; these being much according to the different states of individuals. For "the light of Israel shall be for a fire, and his Holy One for a flame." Isaiah x. 17. "Our God is a consuming fire," Heb. xii. 29. and yet he is as truly "the fountain of living waters." Jer. ii. 13. Though a fire to one state, and in one sense, and a fountain of living and refreshing waters to and in another, he is but one and the same, and "changeth not."

It is not outward signs and wonders only, that we cannot know whence they are, without "divine light," but the same difficulty in judging attends every inward impression. If one has an impulse to do this, and another that, no mere human understanding in thyself or others, can determine, without "the light tha' makes all things manifest, whether one, or the other, or both be right or wrong. Hence the necessity to "trust in the Lord with all thine heart, and lean not unto thine own understanding." Prov. iii. 5. Should a vocal voice or inward impulse enjoin any one to slay his son, I am certain that unless the light should make it manifest to be an injunction from God, the wisdom, reason, learning, and religion of man would all with one voice cry out "it is a dreadful delusion." Indeed, the immorality of the thing is one of the main evidences that the natural understanding would set up as a standard, whereby to determine the action to be evil; and it is good to have a reverent regard to this standard so as carefully to shun all immoralities; but in Abraham's case, when God did command him, for the trial of his faith and obedience, to offer up his own son, had he leaned to a natural or unenlightened understanding, must he not surely have disobeyed the word of God? Or had he con-

sulted with the wise and prudent, the devout and zealous, would they not have told him he was mad? Was not Christ condemned by the strictest among the people as a profaner of the sabbath, and his followers accused as turners of the world upside down? and yet the wisdom of the world is still believing itself competent to the knowledge of divine things, able to judge and decide upon the most difficult and important points, doctrines, and duties; and to determine what is of God, and what is contrary to him!

Is natural wisdom another thing now than formerly? Are not its deductions and conclusions as contradictory as ever? Do not some sensible men altogether reject Christianity, even in theory? And is not a reason why they do so, readily to be found in the many irrational and unscriptural mysteries, as they are called, which this world's wisdom has endeavoured to add to, or engraft upon it? What sober, cool, thinking man can believe, that there are three distinct and separate persons in one God, that each of these persons is God, and yet that there are not three Gods, but only one? Who can have any idea of personality, without at the same time, and in the same thought, taking in the idea of distinct, separate existences? Is there generally understood any other meaning to the word *person?* If not, and three persons can yet be but one, may we not affirm, that Peter, James, and John, are one? One family they may be; but suppose that together as one family, they had all power, wisdom, &c., yet who would affirm Peter has all, James has all, and John has all; that Peter is the whole family, James is the whole, and John is the whole; and yet there is but one whole, but one that has all power, &c. Or who does not see, that if this whole family really consists of three distinct persons, and each of these three is the whole, then Peter is not only Peter, but he is Peter, James, and John; James also must, at this rate, be both Peter, James, and John, and so must John? Shall we not be obliged to grant that this makes three Peters, three Jameses, and three Johns?

And can any man living extricate the common doctrine of the trinity, at this day maintained by thousands, from all, or any of these difficulties, absurdities, and impossibilities? If the Fa-

ther is a person, the son a person, and the holy ghost a person, then here are three distinct and separate persons. Then, if the Father, as a distinct and separate person, be God, the son God, and the holy ghost God, each as distinct, separate persons, surely here are three Gods.

And further, if God always consists of three separate persons, then it follows, that seeing each of these three persons is very God, there must in every one of the three exist the Father, son, and holy ghost. This will make nine separate persons, and so on; for again three times nine is twenty-seven, and I find no where to stop, ad infinitum.

Some zealous trinitarian may think me as wicked as the Jews thought Christ, my Lord and saviour, and be ready to pronounce me, as they did him, a blasphemer, for thus exposing the sandy foundation on which that Babel of confusion, the *common doctrine* of the trinity is built. And did I not believe that God is determined to confound the wisdom of the wise, I should greatly marvel that wise and sober men of every religious name in Christendom, have not long ago united in exploding such a monster of absurdity.

I verily believe, any truly conscientious Christian, whose views are clear and thoroughly rational, would yield up his life in the flames, before he would subscribe to such a creed; a creed which every attempt to explain and establish must of necessity be as absolute a confusion of language, as was that on the plains of Shinar, unless it can be made to appear that a person is not a distinct and separate existence; that is, that a person is not a person, or not what general consent and custom have taught us to understand by a person.

Well may we cry out, "Where are the wise?" &c. "Hath not God made foolish the wisdom of this world?" If men had been content with scripture language, the simple diction of the holy ghost, all this confusion would have been avoided, and the enemies of Christianity would not have had such cause it to scorn.

I firmly believe, that "there are three that bear record in heaven;" 1 John v. 7. not three *persons*, any more than three Gods; but one eternal God over all; as to his nature, being, ex-

istence, and substance, absolutely and entirely ONE. "Hear, O Israel! the Lord our God is one Lord." Deut. vi. 4. But the subtle disputer of this world queries, if there are three that bear record in heaven, what are they, if they are not three persons? But, serious reader, I wish thee not to puzzle thyself about mysteries, but rather advise thee, for thy soul's good, to wait upon God, in the measure or manifestation of his divine light that shines in thy heart, for the opening of the seals of the sealed book. This light is the key of David, it was the key that unlocked and opened unto him deep things, and otherwise inexplicable mysteries, and even gave him more understanding than his teachers. It is as able to open unto thee all things necessary for thee to know; but be not thou too hasty; have a care thou art not too fond of *the tree of knowledge*, lest thou also be *puffed up* with vain notions, and fancy thou art wise and learned in things whereof thou art profoundly ignorant. Oh! this has caused thousands to reject the real openings of "the light!" This made the Jews reject Christ. How they disdained the meanness of his appearance! how they hated his doctrines! "Have any of the rulers and the Pharisees believed on him? But this people, that know not the law, are accursed." See how full they were of their own sufficiency! They thought they *knew* something whereby they could determine about divine things, about doctrines and messengers, whether they were of God or not; and so in their great boast of knowledge, they rejected the messenger of the everlasting covenant, whom those they called accursed, and ignorant of the law, gladly received, and thereby obtained everlasting salvation to their souls. "Great is the mystery of godliness, and it had been better for mankind, had they been content with what the holy ghost has revealed, and does reveal, than to push their inquiries to such unreasonable and unjustifiable lengths as they have done, in the pryings of that *vulture's eye, which hath not seen*, and never can see into that which is *within the veil.*

Some glances of these things, individuals have had, in the Lord's way and time, who have taken up the cross to their own will and wisdom, submitted all their natural powers and capacities to the rectification of a superior, a divine principle, and

have patiently and perseveringly waited on the Lord, for the opening of the seals: but, as Paul said in regard to things seen in the third heaven, so may it be said of certain things, which have been opened in our day with unquestionable clearness in the pure vision of divine light, to wit, that they are words or things in some sense "*unspeakable*," and scarcely "lawful for a man to utter," because men cannot receive them. For this reason Christ spake in parables, that the meaning and mystery should be *hid from the wise* and *revealed unto babes;* to whom it was *given to know those things*, whereof he so spake; but to others it was not given, as himself testified.

But in regard to the three that bear record in heaven, some few hints may be given, which perhaps will offend none of the true babes, none of those to whom it is *given to know* these things; though, if they should offend *the wise and prudent*, it will be nothing new, nor yet a strange thing, seeing God will *hide these things from them.*

God is love, is light, is life, power, wisdom, goodness, a fountain of living waters, a fire, a refiner, &c. Yet although he is truly all these, he is but ONE, and always the same, yesterday, to-day, and for ever. He changeth not. He loveth the upright. He is angry with the wicked every day; yet he is not at one time angry, and at another loving, in such wise as to make any change or alteration in himself; neither is there any thing or things in him, which is not perfectly one, and that always and forever. His nature is such, that he is an eternal fountain of love, and yet that same nature maketh him a consuming fire, and a God of vengeance to the wicked. Indeed, these two seemingly different operations of his power, are not in himself in any wise different. It is no more two acts, or operations in himself, whereby one soul is consolated and another condemned, than it is two different natures in the sun, to soften pitch and harden clay. He is to men and to all things, according to their own state, condition, and being. His whole nature is in such eternal opposition to all evil, that every soul that commits it, must feel his vengeance. Yet it is not in our power, by all our evil deeds, to alter him, the unchangeable God; or to disturb his repose, by stirring up passions of anger

or revenge. He cannot be at one time, other than what he is at all times. He is wise, just, good, &c. but these are not in him different properties. We tell of his attributes; and it is very proper that we should, in order to convey our ideas of him one to another. But let us not so far deceive ourselves as to conclude one attribute really exists in him, in any kind of distinction from another. We distinguish wisdom from power, among men; and so attributing these to God, many may be led to consider him, as it were, in parts; or that there is something else than simply ONE in him. It is perhaps more strictly proper to say God *is* wisdom; *is* goodness; *is* power; *is* justice, &c. than to say he *has* these attributes. Hence the peculiar propriety of many scripture phrases, as, "God is love," "God is light," "Our God is a consuming fire," &c. And it is strictly true that the wisdom of God, is God himself; his power is himself; so is his goodness, his love, his light, his life, &c. All is *one*.

It is true we have a different idea of power, from what we have of wisdom; but when we say God is almighty, we don't mean that something in him *is so*, which something else in him *is not*; but we mean that he himself, as a simple, uncompounded, indivisible Being, *is wholly so*; but when we say he is *wise*, or *good*, or *holy*, we mean that he is one eternal fountain of every thing that is truly good, valuable, or excellent. He is riches, he is health, he is all in all to them that love him. Well, therefore, might he call himself by the name, "I AM." This, to me, implies all perfection, as if he had said, "I am in and of myself, what none else is, or can be. I am love. I am light. I am all that ought to be, or can be desired, in a right mind. I am, and there is none beside me." "Beside me there is no saviour." Had he gone about to describe what he was, it might have been either endless, or else have so confined as to include but a small part of what seems comprehended in these two words, "I AM," which, to me, are equal to the phrase of his being "ALL IN ALL." Some may call this a wandering from the subject, but I intend to show that whatever we read of a plurality in God, or of the three that bear record in heaven, there is not any thing in God that is not strictly ONE.

That the Father is in the son, and the son in the Father, I

readily allow. "I and my Father are one," is Christ's own language, the language of eternal truth! And even the name of the son that is born and given unto us is "the Mighty God, the Everlasting Father." Indeed, it must be so, if the Father and son are *one*, seeing "God is one, and his name one." Christ, as he is God, is the same with the Father, and no more a distinct person from him, than God as light and God as love, is two distinct fountains; one of light, and the other of love. Hence, with the strictest propriety, his name is, and ought to be, "The Everlasting Father." Now, if he is the everlasting Father, who can distinguish him from the Father, or make him a distinct person? Observe well, that I speak of Christ now, as he is God. In time he became the son of man, and partook of human nature; and the wisdom of men has strove hard to make a God of man; whereas, the distinction between the godhead and the manhood ought never to be lost; for, wherever it is, *language will be confounded.* God was, it is true, "manifest in the flesh:" but do Christians worship a God of flesh? Was the outward body of Jesus the everlasting Father? In one place we read. "The word was made flesh;" but I never could believe any more from that passage than that, as another text hath it, "He took not on him the nature of angels, but the seed of Abraham." And again: "Forasmuch as the brethren were partakers of flesh and blood, he himself also took part of the same." So I understand that he only *took flesh*, for if the word was absolutely *made flesh*, then *flesh* was the *word*, and the *word* was something that *was made.* Whereas, "the word was in the beginning with God, and truly was God," consequently, was not made. If it was made, it was a creature; if it was not made, and yet was real flesh, then "in the beginning" was flesh, flesh was with God, and flesh was God. I hope the reader is satisfied, by this time, that flesh is not God nor any part of God. The word was God, and this word *took flesh*, according to that testimony, "Lo! I come, a body hast thou prepared me." Here is both he that came, the *eternal word*, and the body that was *prepared for him.* He told Philip, "He that hath seen me hath seen the Father also." Surely many saw that outward body, who did not see the Father; but all who saw through the

veil, so as to have a full view and clear sight of him, for whom the body was prepared, him who came to do the Father's will in that body, saw the Father.

"My Father," said he, "is greater than I." Here he speaks of himself, in a different respect from what he did, in saying "I and my Father are one." Why will the wisdom of man through ages strive so hard, to fix the crown of Godhead on flesh and blood? Did not Jesus tell of a day and hour, of which neither the angels, nor even the son himself knew, but the Father only. Surely Christ, the holy *word*, that was and is God, knows, and always did know all things. If he knew not something, which yet the Father did know, then he could not be God. Hence we may safely conclude that by the son which he here says *knew not*, he meant the same as when he said, "My Father is greater than I;" but it is certain there is no greater or less in God, nor any lack of knowledge.

But all these buildings are but Babels of confusion; and tend to prevent many sober, rational, well disposed persons from believing in Christ at all. I have great charity for these, even for some that are professed deists. I do not wonder that they are so. I could as soon believe as they do, as believe most of the creeds that have been invented by professed Christians: indeed, it is utterly impossible for most of them to be true. It is not a whit easier for me to believe the common doctrine of the trinity, so called, than that of transubstantiation. Nay, if the outward visible flesh and blood and bones of Jesus Christ must be deified and worshipped as God, I confess I think it is as much transubstantiation as any thing I have met with, unless it be granted that God was flesh and blood from all eternity.

Thus clear it is, that men greatly err when they undertake to divide God into three persons, or to set up something as God, which was not God from everlasting; which it will be acknowledged flesh and blood were not; neither, indeed, can flesh and blood enter into the kingdom of heaven. Christ speaks of himself, and is spoken of, sometimes as God, and sometimes as man. This has contributed to effect the Father's purpose and determination; that is, to hide these things from the wise and prudent; and yet the wise and prudent will be prying into them!

"That which is conceived in thee, is of the holy ghost." These words to Mary, show that God was the father, and she the mother of Christ; hence he was both the son of God and the son of man. Hence also, although Christ is properly in some sense, and by way of eminence, the only begotten of the Father; yet, is every real member of his mystical body, the church, a true born son or daughter of God; an heir of God, and joint-heir with Christ: seeing in such there is properly a divine birth, "born again of God, not of corruptible, but of incorruptible seed, by the word of God, that liveth and abideth forever." "He that sanctifieth, and they that are sanctified, are all of one; hence he is not ashamed to call them brethren." "Christ, the first fruits," "the first born of every creature," "the beginning of the creation of God," hath in all things the pre-eminence. Yet every member of his body is a real branch of him, the true vine, and being ingrafted into the good olive-tree, they partake of the richness and fatness thereof; and grow thereby, from stature to stature, till they arrive, if faithful, "to the measure of the stature of the fulness of Christ." Christ is formed in them, and is in them the hope of glory. They know that unless he be in them, they are reprobates. "The world seeth me not, but ye see me," is his language unto them. This regards not his outward appearance, for the world saw him in that, and crucified him too; but the sense in which he here speaks of himself, is as he is the Eternal Word, the light whereof is the light of the world; the same in substance as another expression, wherein he calls himself, "the spirit of truth, whom the world cannot receive, because it seeth him not."

The world, and worldly Christians, and outward-court worshippers, want something outward, that they *can see with their eyes*, or readily apprehend with their natural abilities. Hence, the many inventions of outward forms, and the practice of many outward ceremonies. These being easily attained to and performed, and inward spiritual worship and waiting requiring much subjection of that which loves to *make haste*, and to be *always ready:* and a clear, full, and living acquaintance with the workings of the *spirit of truth*, in the inner man, not being attained, but through the death of our own wills, and a cessation

from depending on our own natural wisdom and understanding. Hence, for the sake of ease, most men take up with what is almost continually presenting in the chambers of imagery, in their own minds. Hence, the vast variety, not only of outward forms, and modes of worship, but of opinions concerning God, Christ, the scriptures, man's will, and many other articles.

This I am certain will continue to be the case, till men learn to trust to the teachings of God, who has promised to teach his people himself, and lean less to their own natural understandings. Not that the natural understanding of man is useless, and ought to be rejected; but kept in its proper place, and in proper order, as that through which the communication of divine things is made, and understood. "Ye were some time darkness, but now ye are light in the Lord," said the apostle, to the believers.

Here we see that the natural man, with all his learning, understanding, and abilities, is in a state of spiritual darkness, so that, though, through the adorable goodness of God, the divine light shineth in his heart, even in his natural state, yet it is but as *in a dark place*—"in darkness, and the darkness comprehendeth it not." And though the shining thereof is expressly "to give the knowledge of the glory of God," many are so dark, so far from comprehending it, that they deny it to be divine; as if a natural light could give the knowledge of HIM who is a spirit, and can only be spiritually discerned!

Our understanding, our reason, and every faculty is given for valuable purposes; but still in subordination to, and dependence on the illuminations of heavenly light, in every thing concerning true religion, and the saving knowledge of God. A fool, and even a madman, has the sense of feeling, of seeing, of hearing, &c. yet all these senses, though in full vigour, are not always sufficient to keep him from rushing precipitately and voluntarily into the fire or water, or from doing himself or others injury. Here we see how these inferior senses are dependant on the superior powers of the mind for direction, and that their usefulness to us, in a sound state, is greatly owing to the mental faculties, the exercise of reason and the understanding; and yet we do not infer from this, that the senses are useless—far other-

wise: they are, under proper direction, of very great use; but, without the aid of superior help, can answer but little good purpose. So it is with our superior endowments; unless divinely helped, illuminated, and directed, we know nothing clearly of divine things, and can do nothing religiously useful: yet this no more supposes we must lay aside or reject our *mental* faculties, in things spiritual, than the little real use the *sensitive* faculties are to the ideot, or madman, supposes we ought wholly to discard their use in things natural.

As it is true that the fool and madman run about wild, know not whither they wander, and do little or no good to themselves or others, in things natural, even though they pretend to be, and really think they are, very knowing, wise, and useful; though they affect to do great things, and imagine they achieve very grand matters; apprehend themselves to be mighty monarchs, or commanding officers; so also it is equally, and not less sadly true, that many, in the busy exercise of their mere rational faculties, are vainly wandering about in many zealous performances, thinking they are doing great things, and that they are very knowing in religion, and that they are of mighty importance to the future welfare of mankind; imagining that they influence the minds of great numbers to the love of divine things, and yet, for the want of that which alone is able rightly to assist their faculties, and qualify them for usefulness, in things of this nature, all the mighty toil is as much imaginary, as much beside the realities of religion and true devotion, and as useless to mankind, in things spiritual, as are the great activity and anxious agitation of the lunatic, in things natural. And not only so, but both often do a great deal of mischief; and, in order to determine which does most, we need but compare the importance of temporal and eternal things, and look at the various species of idolatry which this religious haste and activity, without divine aid, has introduced, and still, from age to age, is introducing among men; insomuch that the many changes from creed to creed, and from form to form, are often little or nothing better,—in short, are nothing else than a change from one image and one form of idolatry to another. I suppose few, if any, who worship images, have ever thought themselves idolaters,

and yet they certainly are; and so are all who attempt to worship God without divine influence and qualification: and the same hasty, active disposition, which prompts people now to these formal performances, in their own set times, and in their own forward wills, has also introduced every kind of idolatry, imagery, and babel of confusion, that have at any time appeared in the world. Let us look at the consequences of this will worship, and of that of zeal which has promoted it, and we shall easily see, which does the most harm among men.

What bitterness and persecution, what bloodshed and butchery, as well as false doctrines and absurd opinions, has this ever ready, ever restless and active disposition, caused in the earth! Yea, doctrines which have induced, perhaps millions, to rest the eternal salvation of their immortal souls upon a mere broken reed, upon "imputed righteousness" without regeneration; or to set down at ease, upon some other foundation, equally imaginary, equally dangerous; covering themselves with a covering, and not of God's holy spirit; whereas every other covering will utterly fail in the day of trial, though the wo denounced against such will never fail: for nothing but the one safe covering can keep that dreadful wo from the souls of any.

Some may think this bears too hard upon self-activity and religious haste, and that surely, in this age of irreligion and debauchery, and every evil work, men ought not to be deterred from embracing almost any religious creed and form of worship, supposing it better to worship God, (as they call it,) in any mode, and even in the mere ability of man, than not to worship him at all; especially as men will have some object, and be in pursuit of something; and therefore, if not engaged in some kind of devotion, will be apt to take up with some of the current amusements and dissipations of the day, and settle into an habitual life of impiety and alienation from all good.

But let it be considered, we do not contend for the casting off the fear and reverence of God—far from it. But that our fear and reverence ought to be so real, so deep and awful, as to prevent our forward, hasty attempts, to come before him with outward vocal offerings, before we are assured of his requirings

and assistance therein, lest he reprove us with, "who hath required this at your hands?"

The safe state is that of a careful, inward waiting for direction, looking to the Lord for help, in times of awful silence and profound stillness before him, and in reading the scriptures and other books, or in viewing the works of creation and Providence. God alone can give the right turn and direction to our minds, and profitably influence our thoughts, meditations, inferences, conclusions, and devotions in any of these times and occasions. Haste is almost always dangerous, but waiting on the Lord for clearness, direction, and qualification, is always safe, and never, if rightly exercised, fruitless; though I fear many who seem very religious, in what they can do of themselves, are yet so unacquainted with the real, certain openings, directions, and qualifications, which are and may be received through waiting on the Lord in the light, that they do very sincerely doubt and disbelieve them; esteeming what others declare of them, to be whimsical and imaginary; and concluding there is no readier way for people to grow notional and be overcome with imagination and delusion, than to be inwardly still and attentive to what passes in their own breasts, especially as it is sorrowfully true, that divers have given them occasion, pretending a divine inspiration, a commission immediately from Heaven for the performance of unreasonable, extravagant, and even wicked actions.

It is indeed greatly to be regretted, that the same hasty disposition, which keeps up such a round of forms, ceremonies, and lifeless devotions, has carried away many in different ages, who have had or pretended to have had faith in inward manifestations and openings: but so far from destroying the reality of divine openings, impulses, and manifestations, these are pregnant instances of that mischief which arises from making haste, and not waiting in the patience for a clear discerning and discovery of divine things. Satan is a transformer and can assume the likeness of an angel of light. Is there therefore nothing certain? If so how came it ever to be known with certainty that satan could thus resemble a pure intelligence? Surely every coun-

terfeit implies a reality, and had there been no such thing as clear inward openings and manifestations, it is scarcely credible that wicked men, seduced by satan, would so frequently have attempted to impose upon the world with pretended ones.

"Bristol stones," says archbishop Tillotson, "would never pretend to be diamonds, if there never had been diamonds." The remark has much in it. It extends a great way, and I think as it abundantly confutes those sceptics who reject all revealed religion because there are multitudes of pretenders to it and counterfeits of it, who yet know little or nothing about it; so does it also and as amply overthrow their objections who deny any clear inward knowledge of God or infallible intimations of his will, because many have presumptuously pretended to them whilst ignorant of them.

Does any true believer who has, as scripture asserts, "the witness in himself," doubt his own adoption and sonship, or the reality of that inward blessed enjoyment called in sacred record "the love of God shed abroad in the heart," because wicked men and ignorant enthusiasts have the audacity to lay claim to the same thing?

How did Paul know that "the law of the spirit of life in Christ Jesus" had set him "free from the law of sin and death?" Why, he had the witness, the certain evidence of it in himself, or he never could have known it. Neither reading nor reasoning, without the living certain evidence of the holy spirit, could possibly ascertain him thereof. He was ignorantly once alive, without this law of the spirit of life; and though doubtless a great reader of the outward law, and a great reasoner too, yet thought all was pretty well with him: but when God revealed his son in him immediately, things were brought close home to his real inward state by the coming of the inward commandment, the inward or spiritual law, (for he was well acquainted with the outward before, and strict in its observance,) he found himself in a state of death, being slain thereby to that superficial life he had before falsely gloried in. This stripped him of all his supposed attainments in religion, and brought him to the loss of all things. He died to that state of darkness, and was brought into newness of life; he won Christ and was found in

him, not having on his own righteousness, which was before thought so highly of in the creaturely ability and performance of the outward law; here he found opened in him a fountain of life and righteousness, and therein a new and divine ability. Now although he knew that of himself he could do nothing, yet he found living, inward help and ability to do all things through Christ, that thus inwardly and powerfully strengthened him. The law of the spirit of life in Christ Jesus did really, and not feignedly, nor imputatively, but truly and substantially set him free from the law of sin and death.

Now how did Paul know all this was real? Before this he was undoubtedly deceived, mistaken, and thought far otherwise of himself and others than according to the truth and reality of his own and their state. Will it be urged that he was still deceived? that he still knew nothing, because he could not know any thing truly in regard to religion or regeneration, while he was a mere natural man, and strove to know spiritual things of himself, in his own ability, and by his own wisdom and learning? If so, away with all pretence to reality in religion; talk no more of regeneration, divine enjoyment, the love of God shed abroad in the heart, the peace of God that passeth all mere natural understanding! But he was not deceived; when he came to learn in the school of Christ, he found his own utter inability, his need of an inward teacher, and could declare, "I know nothing by myself;" 1 Cor. iv. 4. and yet being well acquainted with the inward unction, the holy anointing, the divine light, he knew and learned thereby all things necessary to his salvation and duty. The fulness of divine instruction and knowledge in and by the light, enabled him to testify, that the shining of this true light is expressly intended to give the knowledge of God and divine things; or in his own words, "to give the light of the knowledge of the glory of God in the face of Jesus Christ;" 2 Cor. iv. 6. for he declares positively, that for this very purpose "God, who commanded light to shine out of darkness, hath shined in our hearts. 2 Cor. iv. 6. Then surely what is clearly opened in our hearts, by the inshinings of this holy light, giving us according to the express design of its so shining therein, a real knowledge of God, of his glory, of our own

state, and of our duty to him, may be relied upon as matter of certainty.

If it is necessary we should know God and our duty, which will not be questioned, it is certainly attainable: if it is not attainable by all the searchings, conceivings, and reasonings of mere natural wisdom and learning, as it is not, then some other help is necessary; and if necessary, it is certainly afforded, and that through God's shining in our hearts to give us this necessary knowledge.

Here is a ground of certainty; without this we may read, contend, dispute, and reason all our days, and never know God, or ourselves, never know who is right or who or what is wrong.

Paul, unconverted Paul, was very confident that he was right, but when stripped of all his creaturely confidence and reduced to the *loss of all things*, he found, confident as he had been, that he knew nothing: and hence he saw that every man, who thinks he knows or can possibly know any thing clearly of God, or the things of God, of himself as a mere man, without divine light in his own soul, certainly *knows nothing* about them *as he ought* to know. He learned these things in a way that greatly humbled and brought down his former boasted ideas, abilities, and self-sufficiency. He saw that all he was, or profitably could be in religion and divine knowlege, was alone by the grace of God. He saith, "By the grace of God, I am what I am." He knew he could be nothing good or useful, by any other means. Here by the law, influence, and teaching of this very principle of divine grace, all boasting was excluded, and will be whenever man knows himself, and his inability, and absolute dependance on superior help, both for instruction and strength in religion, for the knowledge of God, and the performance of every duty: for indeed all works performed by man merely, are but the works and deeds of the law, by which no flesh can be saved. It is but the old man with his deeds, trying to obey, trying to climb up to heaven some other way than by Christ, or by the ability which he giveth, whereby they that are *his* can do all things through his strengthening influence. Here is the mystery of law and gospel.

Many high professors of Christianity, who value themselves greatly upon their rejection of works, and upon what they call faith in Christ, are yet as "ignorantly going about to establish their own righteousness," as ever the Jews were; and so do not "submit themselves to the righteousness of God." Such the apostle described formerly, and such there are now; they profess great veneration for this very doctrine of the apostle, and are as ignorant of his meaning, as the Jews were of that righteousness which they rejected in order to establish their own.

It was not only after Christ came in that outward body, that the Jews, by going about to establish their own, did not submit to the righteousness of God: (read Rom. x. 3,) it was long before also; it was whenever they depended on the mere creaturely, or outward performance of those things which God had instituted among them: for the letter without the life will kill. The offering of incense will be as offering swine's blood, unless it be done under a sense that the preparation of the heart and answer of the tongue are of the Lord.

Every religious work, done merely in man's ability, is a work or deed of the law, by which no flesh shall be justified, and yet the *doers* of the law shall be justified, though not by *the deeds of the law.* The deeds of the law can never redeem the soul from sin, nor quicken it to God. But he that is a real doer of the law, must be therein helped by a principle of divine life, must know the inward righteousness of Christ, and without being a doer of the divine law, in this ability, no man is saved; for the hearers of the law, talk what they will of faith and imputation, if they are not doers of it in this sense, shall not, as Paul says, be justified: but the full bringing in of the better hope justifies; for Christ is then alive in us, he is our hope of glory, and by him we livingly draw nigh unto God, feel after him, and find him, know our souls made alive in him, and united to him; this does indeed make perfect even touching the very conscience.

Here the conscience is made clean, being washed with pure spiritual water, thoroughly and really cleansed by the inward spiritual blood and [illegible] Here the soul is baptized into Christ, and livin[illegible] is baptized with him into

real death to all evil, else there would be no possibility of rising with him into newness of life; for where evil is lived in and lives in us, there full newness of life is not and cannot be known: for this, with all the daubings of untempered mortar, all the crying of peace, peace, through belief in a mere imputed righteousness, is still the old man with his deeds; who is and will be in the alienation and separation from God. But where the better hope is fully brought in and our whole man is under the influence of Christ, our inward hope of glory, here the only true doer of the law is brought forth, who never fails of divine justification, because every jot and tittle of God's law is fulfilled in the soul; and indeed nothing can pass away of it, till it be thus fulfilled; it remains and will remain in force against or upon us until we thus know it fulfilled.

Christ came not and comes not to destroy, but to fulfil it; and none can say they are not under the law, but under grace, who do not know the law fulfilled in them. Paul says, "We are not without law to God;" but that man who is not under the law, nor yet has known it fulfilled in him, is far from being under grace. Grace teaches the denial of all, not part only, but all ungodliness and worldly lusts, and also to live soberly, righteously, and godly, even here in this present world. How then can he that lives otherwise, and disregards or submits not to these teachings of grace, be under grace? No, no; some men have strange notions of grace, and think a state of grace consistent with a life of pollution; but Christ has told us, "whosoever committeth sin, is the servant of sin," John viii. 34. and his apostle, that, "his servants ye are to whom ye obey." Rom. vi. 16. Grace allows of no iniquity, requires a clean heart, a pure conscience, the denial of all ungodliness; and where Christ rules, it must be so, for his fan is in his hand, and he will thoroughly purge his floor and burn up all the chaff, in those who know the full work of his fiery baptism, with unquenchable fire. This is the state of one who is not under the law, but under grace; for though he is not without law to God, yet he has passed from under it; for it is he who still in degree transgresseth it, though he may desire to know it fulfilled in him, that is under it and in condemnation; but there is no condemnation to

those who are wholly in Christ Jesus. Why so? Because they walk not after the flesh, but after the spirit. This is being under grace, for here the teachings of grace are complied with; all ungodliness is denied.

This is certainly the case where there is not a walking after the flesh but after the spirit; for what saith the apostle, "Walk in the spirit and ye shall not fulfil the lusts of the flesh," Gal. v. 16. Again, "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other;" Gal. v. 17. indeed so contrary that it is impossible for him that walketh in and after the spirit, to live in the fulfilment of the lusts of the flesh: so that the apostle was very safe in his assertion that such should not, because he knew they could not.

Our blessed Lord also tells us, "No man can serve two masters;" but many who will think themselves his followers, and servants too, plead a privilege of serving his enemy at his expense, and of being in him, whilst under the condemnation of his righteous law of light; although it is certain there is "no condemnation to those who abide really in him;" not because he becomes "a cloak for their sins," by imputation of his righteousness to them whilst they remain sinful in themselves; for this is as glaring an absurdity as can be, and impossible to be true; but by actually doing away their sins. He shall save his people *from*, not *in* their sins; his work is *salvation*. This is the destruction of sin, he destroys the works of the devil, makes an absolute end of sin in the soul, and brings in everlasting righteousness, true holiness, without which none shall see the Lord.

This is never imputed, indeed cannot, in the nature of things, be imputed to the sinner continuing in sin. "Blessed is the man to whom the Lord imputeth not iniquity;" but why? Because his sins being remitted, and his soul cleansed, he is in fellowship with his God. But there is no fellowship between light and darkness, Christ and belial. God will forever impute sin to the soul that liveth in it. He is in eternal opposition to all evil; therefore evil deeds must always bring under condemnation; it is an impossibility that any man should be holy in Christ whilst he is sinful in himself. God sees us as we are,

but man is prone to believe absurdities, and will in general sooner lay hold of almost any broken reed, and believe an impossibility, than submit to the daily cross of Christ, which alone can slay the enmity, and bring him into real discipleship. Indeed, what cannot that man believe, who can think himself holy in Christ, and yet be actually unholy! It is true Christ reconciles to God, and justifies the ungodly; for if we were not ungodly, what need of reconciliation and justification? The work of reconciliation is of twain making one new man, and so making peace; justification is the making him just who was not so before.

The apostle, after telling the believers they were once sinners, adds, "but ye are washed, ye are sanctified, ye are justified;" and without this washing of regeneration, this real sanctification of the spirit, no complete justification and reconciliation with God can ever be known.

What reconciliation does man stand in need of? What has separated him from God? Has any thing but sin? Will God then be reconciled to him again *in* sin? No, verily: that which doth let and separate, will forever let and separate, till it be removed out of the way.

It is removed, these imputarians may say, by Christ. I grant it is, where Christ destroys the works of the devil in the soul, and no where else. How is it removed where it remains? This is as gross delusion, and as rank absurdity as the old doctrine of transubstantiation. That was contrived as an easy way to get to heaven in sin, and so was this, and each alike stark naught for the purpose. God is a fountain of unchangeable purity; had it not been so, sin would not separate the soul from him, or from his approbation. And no possible sophistry, no twisting, turning, or daubing a thousand ways, can ever reconcile one soul to him, that remains defiled with, or under the power of sin. God might as well have remained in full unity with Adam in his disobedience and alienation, as now to be reconciled to any other man in sin; the same impossibility that prevented one will forever prevent the other.

Death, immediate death, was, spiritually, the consequence of sin to Adam; this separated him from the presence of the Lord,

and made him a wanderer in the earth; and every sin of every soul that is in its original nature deadly, or a sin unto death, will as surely in like manner bring spiritual death instantly upon the soul, and continue the soul under death and banishment from God, till it is removed, rooted out, destroyed, or washed away.

Adam had his fig-leaves for a covering, and ever since, his followers in transgression have been sinning and sewing fig-leaves together, turning this way and that to hide their nakedness. But so sure as the cherubim and flaming sword turned every way in Adam's day, against him, so certainly do they still against every soul that continues in sin. Turn which way he will, these will turn as many ways against him, for they are placed on purpose to keep the way of the tree of life, and can no more suffer any other man than they could Adam, to put forth his hand and take of the tree of life, to eat, and live forever.

Every soul that feeds upon the tree of life will live forever; its leaves are for the healing of the nations, but it grows in the midst of the paradise of God, where no impure thing can come. Nothing can come there, but what the flaming sword has no controversy with; that is, none but those who have known the seed of the woman, Christ the life and light of the world, to bruise the serpent's head in them. These are saved by the righteousness of Christ; and there is no more possibility of being saved by Christ, while sin liveth in them, and they in sin, than there was for Adam, in rebellion, to eat of the tree of life; it is one and the same thing in the very ground of it, and all the reason exists now against it that ever did.

The whole scope of salvation by Christ, is that of a real bruising of satan under us, destroying his power in us, binding the strong man, casting him out, utterly spoiling all his goods, granting us remission of sins that are past, preservation in righteousness and true holiness all the days of our lives, and union and communion with God, the fountain of all good, here and hereafter forever.

True it is, "if any man sin, we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for

our sins, and not for ours only, but also for the sins of the whole world;" 1 John ii. 1, 2. but this advocacy and propitiation does not exempt us from the necessity of daily self-denial, and real inward holiness, else Christ would be *a cloak for our sins*, whereas he himself testifies, that if he "had not come and done the works which none other man did," the people would not have had sin; "but now they have *no cloak for their sin*." John xv. 22, 24. He died, not that we might sin with impunity, but that we should henceforth not serve sin, nor live unto ourselves, but unto him that died for us. Through the mercy of God in Christ, we have, upon true faith and repentance, remission of past sins, and this holds as long and as often as upon any slip, deviation, or short coming, we lay hold on our propitiation, by true faith and real unfeigned repentance; and this remission is without respect of persons, as elect or reprobate from eternity. He tasted death for every man and is the fountain of propitiation for all. "He that will come may come, and partake of the waters of life freely, without money and without price." We have none of us, as men, any thing wherewith to pay the price of remission of sins; if we have it, we must have it freely; it is an act of free grace and pardon, but is not bestowed on those who continue sinning on, crucifying the son of God afresh and putting him to open shame. It is they that *come* that partake of the waters of life, and not they that *will not come*. Christ would have gathered rebellious Jerusalem, (so universally is he a propitiation for sin,) but they absolutely *would not*; hence, though he stood ready a propitiation for their, as for all men's sins, yet they would not have the benefit thereof, so it becomes their condemnation. For he does not force our wills, so as to destroy that free agency, without which we could not be accountable creatures.

It is utterly vain to address mankind, upon the score of religion, duty, faith, and obedience, upon any other principles than those of free moral agency. If man can have no freedom of choice, say no more to him about his duty, leave him to the results of fatality; but call him not a rebel or sinner for doing what his God eternally decreed he *should do*, and therefore must *delight* to have him *do*. If man does God's will, what God

ever willed and determined him to do, let his fellow creatures cease casting stones at him; cease to blame and defame him; for sure I am, he pleases his God completely, who does his will exactly; and if his kindred men would let him pass in peace through this world's vale, I make no doubt at all, but he must and will have the favour of his God forever; for it is not possible for me to believe, that the God of love will ever punish man for doing his own holy will, and acting in all things in exact conformity to his eternal counsel and decrees.

Sometimes, when I take a view of the inconsistent opinions of the wise, learned, and religious of our age, I marvel, and can scarcely tell why some of our greatest pretenders to reason condemn the ignorance and absurdity of the ancients, save that I know pride is fond of self-applause. I am not acquainted with any doctrine of the ancients that is more ridiculous, or more impossible to be true, than this absolute reprobation scheme, and with it, ranks the modern imputation doctrine, whereby God is represented as viewing men as pure and holy in his son, whilst they are impure and defiled in themselves.

Another ausurdity is three distinct persons and yet one God, as before; and I am pretty certain that when the wisdom of this world can make these three crooked things straight, antichrist will be able to demonstrate that he is God, and nothing will thenceforward remain unachievable to the queen of sophistry, the wisdom of this world. She has through ages blinded the minds of her votaries, and will do so. What then can excuse the religious of this and succeeding ages, in their voluntary homage to her? She will never be able to teach the things of God. For in this one respect I am a firm predestinarian. I believe, as Christ did, that God has determined to hide the knowledge of divine things from her forever, and leave her to grope in darkness; and then perhaps the most so when she thinks she is nearest the pinnacle of knowledge.

Alas! alas! will men never see the impossibility of attaining divine knowledge, by abilities merely human? Effects can never exceed their causes; divine things are not knowable but by divine instruction and illumination. But, says the wisdom of man, God has made a divine revelation of himself, of his will,

and man's duty, in the scriptures. Very true: and to those to whom it was, or is made, it was or is an infallible manifestation, safe to depend upon, being attended with a certain knowledge. But what is he to do who has only the letter, and human reason to expound it? The letter killeth, and human reasonings, not under direction of divine light, have introduced most dreadful confusion and absurdity into the many creeds in Christendom.

What but too great dependance on human ability to explain the doctrines of the gospel, has made so many of the best natural abilities, through divers ages, so systematically blind in their creeds and opinions? Is human wisdom grown a whit wiser, in divine things, than ever she was? If not, why are men as confident as ever their forefathers were, that she is all-sufficient to give them the knowledge of God, and all divine instruction?

One age condemns another as erroneous. One country, one society, and one individual goes on pronouncing others absolutely wrong, mistaken, and deceived; and yet each maintains the sufficiency of human reason, or natural abilities, to understand the scriptures, and establish a system of divinity consistent with unerring wisdom. This age condemns certain notions of past ages, as abominable errors. Those who held said errors, thought human reason, unassisted with divine light, fully adequate to a right understanding of scripture. The next age will probably condemn the notions of this, as grossly ridiculous, and well it may, many of them! But the next age may be assured, that all the errors of this, arose from the rejection of the one only key of all divine knowledge, the divine light of Christ in the soul!

Nothing ever did, or can make things clearly manifest, but light. Natural light manifests natural things; divine light, and that alone, divine things. He that thinks he knows any divine truth, without divine light, supposes an effect without an adequate cause. A man may as soon beget an angel, as divine knowledge, or the knowledge of divine truth, can be propagated without divine light and influence. This is the *stone* that the wise human builders, in all ages, have rejected and set at naught. Hence they have built without a firm foundation; hence, sooner

or later, their buildings have fallen; and so will those of this and the next age also, unless they wait for and depend upon divine illumination. This is the key of David, which opened to him great mysteries, and made him wiser than his teachers.

I pray the God and Father of our Lord Jesus Christ, to open the eyes of poor benighted mankind, and bring the people off from this unhappy dependance upon unenlighted human understanding, both in themselves and in their teachers!

Oh! how mournful, that even though God graciously, by a light truly divine, shineth in our hearts, to give us divine knowledge, yet multitudes, age after age, will still rely on the broken reed of human sufficiency! Can any man wonder, if deists or even atheists abound in Christian countries, and mock at all revealed religion?

What is this religion that God has so clearly revealed in the scriptures? Human wisdom has never yet settled it, and never will. One says, it is here in my creed; no, says another, it is here in mine, and greatly different from thine; a third cries, no such matter, it is only to be found in this of mine, and is diametrically opposite, in many respects, to both of yours; mine is the genuine result of pure reason, yours the offspring of fallacy and deception. This they nearly all think of each other's, and their own, and all maintain the sufficiency of reason to discover truth. Here they all err. Right reason is ever conformable to truth, but men's reason unassisted is often unable of itself, to discover even many natural truths, and always utterly so, in regard to divine truth. And hence, all ages will be liable to endless error and confusion, until divine light alone is depended upon, to discover divine truth. "Then will the nations of them that are saved walk together in the light of the Lord." But till then, I expect infidels and deists will have ample cause, either to ridicule the pretended clearness of every human creed in Christendom, or to exalt their own boasted rational religion of nature, or denial of all religion, over the inconsistent systems of man-made divinity.

Oh! that the time past might suffice, wherein Christians have vainly attempted to "hew out to themselves cisterns!" If this world should even prove eternal, human wisdom would forever

be unable to hew out a single cistern, that can hold the living water of salvation, the true Christian divinity.

I know some have been ridiculed for pretending to advance reasons against the sufficiency of reason for the discovery and direction in divine things, as if this insufficiency, if real, (as it certainly is,) must therefore render reason useless. Whereas reason, under divine influence and illumination is abundantly subservient to the cause of truth, indeed is that, without which, man cannot understand any doctrines, either in naturals or spirituals.

By asserting the absolute inadequacy of reason, unassisted by divine influence, to discover divine truths or the meaning of parables and deep mysteries, ever designed by Eternal Wisdom to be hid from mere creaturely wisdom, it is not at all intended, nor indeed implied, either that these are in the least inconsistent with reason, or that reason is not to be an assistant in propagating truth. On the contrary, it is our rational faculties, that receive the illuminations of divine light, and being thereby rectified, are brought to comprehend, in a greater or less degree, what this light is, and the certainty and reality of its teachings; that it is truly divine, an emanation from God, the very life of the Eternal Holy Word, and that its teachings are all perfectly agreeable to the mind and will of God. Whereas, without attention to this light, so as thereby to obtain this rectification of our faculties, we are utterly unable clearly to comprehend the light, what it is, and the infallibility of its discoveries and dictates. It shines in the hearts of such *as in a dark place, in darkness*, and *the darkness comprehendeth it not.* Hence many of the brightest sons of genius, learning, and mere rational improvement, are so unable, with all their philosophy, to comprehend what this light is, that they strenuously deny, in flat contradiction of that sacred record which they call the only rule, that all men have a divine light shining in the heart; or that the light which enlighteneth every man that cometh into the world, is the very life of the eternal *Logos* or Word, that was with God, and was and is God; and yet *we know* that if it were not, it could not possibly "give us the light of the knowledge of the glory of God, in the face of Jesus Christ."

This light shining in man, is that very *face of Jesus Christ*, in which we receive, and out of which no man possibly can receive, this knowledge of the glory of God. God hath "spoken unto us by his son," hence the son is *called the word of God*, that by which the Father speaketh to the states of all men individually. The life of this eternal word shining in all, speaks plainly God's will unto them and their duty; and unseals unto *their* understandings, *who believe in it*, the otherwise sealed book, it being, as before observed, the key of David. By this it is, that our rational faculties are so opened and enlarged in divine things, that we see with clearness, and comprehend what we could not otherwise do, by all our study and investigations. Our faculties being depraved, in a state of alienation, we reason according to our various customs, prepossessions, and inclinations.

Reason of itself is so inadequate to the knowledge of divine mysteries or truths, that her most dignified champions are at this day, and for many ages have been strenuously combatting each other's most finished systems of divinity (so called by them.) Like the potsherds of the earth, they dash one against another, greatly to the confusion and reproach of every babel in Christendom. Such is the wisdom of God, that "a kingdom divided against itself cannot stand;" but after all the pains taken by the very masters in Israel, to establish a kingdom, or *house upon the sand* of human reasonings, their buildings do and will fall; "for God will *destroy the wisdom of the wise*, and *bring to nothing the understanding of the prudent.*" A superstructure thus erected on the sand, may have been so propped up by sophistry and art as to maintain a considerable degree of credit and even veneration, for several ages; but sooner or later all such grow out of estimation, as the fallacy of their pretended support has been perceived. People's eyes have been so far opened, as to see some part, more or less, of the deception, and so the tottering building has tumbled, and *great* has sometimes been the *fall thereof.*

And yet,—alas for the frailty of human nature, with all its boasted abilities, its rational, and as some would have it, almost infallible faculties!—no sooner has the absurdity of one once

celebrated system been clearly discovered, and the system itself therefore rejected, but the minds of the same men, who have just seen and rejected the one, have readily, (such is the tyrannic sway of human reasonings, when once believed sufficient for the discovery of divine truths,) with eagerness and avidity, embraced another babel of confusion, as ill founded and as unsupported as the other. And some have thus revolved from one confused system and absurd opinion to another, till they have, in the course of life, embraced much of the many false doctrines which have prevailed in their day, and some have finally landed in an opinion, as foreign from truth as any they have rejected, or perhaps come about to the first they held; and I doubt not but multitudes will still go the round of this uncertain circle, seeing there is but one infallible way for any to escape it entirely, and that is, for all who think seriously of religious things, to attend to truth in the inward parts.

Pilate asks "what is truth?" Christ says, "I am the way, and the truth, and the life." He surely is so. He speaks truth in all, whether they will hearken to it or not. He enlightens all: and his words of truth in all, and his light in all, will in time and eternity be the condemnation of all that live and die regardless thereof, or rebellious against it; for the word which he has spoken in the heart shall judge us all at the last day.

Many ignorantly deny this, and that Christ is by his light, grace, or spirit in all. Oh! how little they are aware that some do certainly know that they could not possibly deny these truths unless they were ignorant of the true knowledge of the Father and the son. All that rightly know them, know that the same which formerly condemned them for all evil, even though they then knew not what it was, and positively denied its divinity, is now known to be Christ in them, the hope of glory, their light, their life, and consolation. They know and are well acquainted with him; they have the witness in themselves; others may deride, but they still *know* and *believe*, yea, "know in whom they do believe," know that it is he and not another. Moreover, they know that there is no clear knowledge of him without this inward acquaintance with him.

Some deny his actual indwelling in the saints, and his inward

appearance in all the wicked to condemnation; this is no less than at once avowing that they themselves know him not. They talk of him as at a distance, as if they knew him by the scriptures only after the flesh; he was once known *after the flesh*, "*yet now henceforth know ye him no more*," said the apostle, and himself said, "He dwelleth with you and shall be in you." John xiv. 17.

"Behold I stand at the door and knock!" Is this only through the scriptures? By no means, it is universal, at the door of all hearts, in all ages of the world. Burn the Bible and he still will knock. Though we heartily bless God for the use of the scriptures, in our own language, and are highly edified and comforted in reading them, when opened by the light of Christ, but we may be deprived of these. Many good Christians have been so all the days of their lives, and many others for many years, by one circumstance or other; but no man, no circumstance, or complication of circumstances, can deprive us, if we love God, of the true light that enlightens all. A light to lighten the very Gentiles, and the true glory of God's inward Israel; yea, in *them* the very *hope of their glory*. And it is in order that he may come in and sup with them, and they with him, and thus become the hope of their glory too, that he knocks at the doors of all, who have not yet opened to him, nor received him.

There is a vast difference between his indwelling in those who have willingly received him, in the way of his coming, in whom he has taken up his abode,—and the manner of his being, appearing, and knocking in those who do all they can to get rid of him, keep him out, and stifle his convictive voice and knockings. So that, though he must be really *in* all such in a certain sense and manner, at whose doors he knocketh, for his knocking is not an external thing or act, it is called knocking to convey the idea of his striving, in love to the soul, so to come into full possession of the heart and affections, as cordially and joyfully to sup with the soul, and the soul with him; yet, I say, though he is and must be really in all, in a true sense, at whose hearts he thus knocketh, still this hinders not but that he does truly "come in" to those who open to him.

He is in all; and if it were not so, he could not by his light

be the condemnation of sinners, but he is not in *their* affections, nor their guide in their actions; and this is the entrance which he delights in, and is knocking and pleading for, and until he obtains it in good degree, he cannot be their actual saviour, or their hope of glory.

Thus we see he is all in all, both in condemnation and justification; for being in all, such as are governed by his holy influence must unavoidably feel peace and reconciliation; whilst such as strive against him, resist his spirit, and do despite thereunto, must as unavoidably feel condemnation. Thus he is a flaming sword, turning every way to guard the tree of life, against all that have any thing in them, that wars against the life of the Lamb, in their own souls.

The Lamb, or in other words, the life of the Lamb, is the tree of life that grows in the midst of the paradise of God, for the healing of the nations. Nothing can heal the nations, but Christ the Lamb. He is the life, he is the healer, the binder up; "I wound and I heal, I kill and make alive." This Christ the life, may say in regard to the work of life in every true Christian; something in depraved man must be wounded and slain, and something in him must be healed and made alive, before he can live to God in that life that is hid with Christ in God. Now, what can kill, but he that can bind the strong man, and cast him out, and spoil his goods; he that can finish sin and make an end of transgression? And then, who or what can make alive, but he that brings in everlasting righteousness instead thereof? And if this be so, then it is clear that Christ the light, the life, the tree of life, the bread of life, the righteousness and justification of him that believes in the light, and so becomes a child of the light, is also the condemnation of him that believes not in, but rebels against the light. And there is no getting rid of this condemnation, but by wholly submitting to the ministration thereof; if it be rightly submitted to, with full purpose of heart, to bear the indignation of the Lord, because the soul has sinned against him, it will in due time be clearly seen, how it is that the ministration even of condemnation is glorious; and that because being rightly endured, it leads the soul directly on to the ministration of justification, which is much more glorious.

Here the poor, tried, but submitting soul, even in the very agonies of extreme condemnation and righteous judgment, still says, with Job, "though he slay me, yet will I trust in him;" and with Peter, or the disciples, "to whom shall we go? thou hast the words of eternal life." Here a hope takes place, that he who kills will make alive; and this hope was never yet disappointed in any, who have rightly endured the day of the Lord's indignation and fierce wrath against sin; for this, rightly endured, never fails to destroy the devil and all his works; thoroughly, not in part only, but thoroughly to cleanse the floor of the heart. This slays the enmity; here the life is lost, is slain, and crucified, on the cross of Christ; and this soul must and will live; nor can all the gates of death prevail against his life in God; he thus abiding in the death and loss of his own life.

This is salvation by Christ; this is being saved by his life: it is immutably ordained, "he that will save his life, shall loose it." There is a great ado about imputation of Christ's righteousness to souls defiled with, and living in sin; but the life in sin, yea, the very life of sin, must be lost, or else eternal life will be lost. It is the very doctrine of him, whom many are striving to make to "serve with their sins," and as a "cloak for their sins," by imputation; though himself has declared, that now he has come and done what he has, "they have no cloak for their sins."

The doctrine of imputation, rightly understood, is very precious to the true believer in Christ; though he knows it belongs not to a state of present sinfulness, but to those who are washed and made clean, and to no soul any whit further than he is so, really so. This soul feels the blessed benefit of imputation, and of non-imputation also. This is the blessed man to whom the Lord will not impute sin; no, he forgives his sins. Here is the remission of sins that are past, through the forbearance and mercy of God in Christ; here his former sins are covered, as it were, or blotted out, or passed by; here he is reconciled to God by the death of his son; the mighty, immense score of his old sins, however formidable, is not equal to the love of God in Christ, and so is not suffered to prevent his being saved by the life of Christ. Indeed, every soul that is saved, is saved by his life

inwardly revealed; for though the reconciliation to God in regard to past offences is, and must be by the death of Christ, and that not without our being buried with him by baptism into real death to sin, filling up what remains behind of his sufferings, yet the joy of God's salvation is only known in and by the life of Christ in man, Christ in us the hope of glory. He that rightly believes in Christ, not every historical believer, not every one that believes with man's faith, or the faith of the creature, but every one who believes with that faith, which is livingly felt to be of the operation of God, "out of his belly shall flow rivers of living waters." This Christ has promised; it cannot fail. Every true believer witnesseth it; it is in him a well of living water, springing up unto everlasting life. He can say, "Spring up, O well!"—he can sing livingly unto it: here is the new song, the song of salvation. This is being saved by the life of Christ. These can never despise the doctrine of imputation in its true meaning; they bow down before the throne of the Lamb forever; they acknowledge the remission of their manifold sins; they give, they sing glory to God on high, in that he so loved us, that he gave his only begotten son for us; they ascribe their reconciliation wholly to Christ, but can never be such idle dreamers, as to imagine that he saves people in their sins, or that his merits are imputed to such as are daily crucifying him in the spirit, so as to justify them in the sight of God.

ON PERSEVERANCE.

It is by some believed, that none can fall from a state of grace, so as not to be finally restored, or saved. I think this opinion contrary to scripture, and very dangerous to mankind; and therefore, however some very sincere hearted Christians may believe it, I hope none will be offended at the following remarks.

Christ hath said, "Every branch in me that bringeth forth fruit, my Father purgeth it, that it may bring forth more fruit." John xv. 2. And on the other hand, of every branch that bringeth not forth fruit, he testificth "that he taketh it away." Now I ask, What is meant by taking it away? Christ is the vine, his members are the branches, and none are branches in him, but such as are really his members, for he exhorts them to abide *in him*—"Every branch in me," &c.

It seems, therefore, clear, that *taking away*, is separating from Christ the vine;—certainly *taking away* is a removal. From what then, or from whom removed, if not from Christ? Could any other removal, or taking away, than a separation from him, a removal from a place, or state of ingraftment into, and dwelling, or abiding in him the vine, have been meant, or spoken of by our Lord in this place, and on this subject?

It must be this or nothing. And this is agreeable to Paul's testimony, Rom. xi. 17 to 22, where speaking of such Gentiles as were truly grafted into Christ, partook of the fatness of him, the true olive-tree, and so stood by faith, the apostle was yet so far from supposing that they would certainly and unavoidably persevere, so as finally to be saved, that he pressingly exhorts them thus: "Thou standest by faith; be not high-minded, but fear; for if God spared not the natural branches, take heed

lest he spare not thee." Nor does he stop here, though this seems to me enough to evince to every candid and unprejudiced mind, that Paul was deeply sensible of a possibility, and even a danger, that some of these might fall away: but he proceeds, "Behold, therefore, the goodness and severity of God: on them which fell, severity; but towards thee, goodness; if thou continue in his goodness: otherwise thou also shalt be cut off." How clear, how positive! What words, what arrangement of assertions could he have used, more strongly to confute every idea of *once in grace always in grace?*

These were actually grafted into Christ; did partake of his richness and fatness, did stand by faith, therefore surely were *once in grace;* yet he warns them of their danger; "be not high-minded, but fear." And to convince them that they were really in danger, and had something to fear, tells them, that the continuance of God's love and favour to them was conditional; "if thou continue in his goodness:"—and in the most peremptory manner assures them, "otherwise thou also shalt be cut off." Cut off from what? why surely from the good olive-tree, into which they were grafted; or, as Christ himself expresseth it: "every branch that bringeth not forth fruit, my Father taketh it away." Is it possible to be cut off, and taken away, and yet to remain in, and united to Christ, the true vine and good olive-tree? By no means. What greater grounds then, have such who have been once in him, and are thus cut off and taken away, to depend upon final acceptance with him, for what they once were, than those who never were grafted into him? seeing they are the very persons who "crucify him afresh, and put him to open shame," Heb. vi. 6. which is the very reason the apostle elsewhere giveth, why it is impossible, as he positively declares it is, "to renew them to repentance?"

How are they then ever to be saved? Is it not clear, that for such "there remains no more sacrifice for sin, but a fearful looking for of judgment," Heb. x. 27. which will assuredly overtake, and shall devour all such adversaries. Indeed, it is admirable, that Christians can believe, that such apostates are in covenant with God—in a state of grace, and must be saved!

It is urged in support of this opinion, that Christ tells the believers, that "none can pluck them out of his hand." This is granted, none can. A true believer, remaining such, was never plucked out of his holy hand, and never will be; either by satan to devour, or by wicked men, to afflict and annoy. Satan may tempt and roar; ill men may censure, despise, and, if God permit, even slay, but still he holds them in his hand; in all their trials, persecutions, and even in death they are safe, and all things work together for their good.

It is remarkable, that Christ is speaking here of his *sheep*, which he several times calls his "own sheep,"—declares "they hear his voice and follow him, and will not follow a stranger;" declares *he* puts them forth, and goes before them; and repeats it, that they *follow him.* Read John 10th chapter.

Now, is it possible for those, who are put forth by him, hear his voice, continue steadfastly following him, and will not hearken to, nor follow a stranger, to be *plucked out of his hand?* I conceive it is not possible. But what has this to do with such, who, trusting to their having been once in Christ, grow high minded, and presuming upon the certainty of their eternal salvation, continue not to follow Christ in the regeneration; hearken not to his voice, but listen to the stranger, the voice of the old seducer who, as he persuaded Eve, that though she disobeyed the law of God she would not die; so he now persuades these, that though they sin, they are sure of eternal life? What security is there, in a promise made only to such as hear the voice of the Shepherd, and so steadfastly follow him as not to hearken to, but flee from the stranger, unto those who thus daringly revolt from him, go back, (as did some formerly,) and walk no more with him? Of these, however confidently they may presume upon the certainty of their eternal salvation, as they do not continue in the goodness of God, the apostle pronounces, "they shall be cut off."

Do we not read of many who, being once true children of God, afterwards became apostates? Does not the scripture declare that the righteousness of men who depart from it, shall not be mentioned? Ezek. xviii. 25. And God's ways are strictly just and equal herein, though many then were ready to say,

"the way of the Lord is not equal." And many now cannot see how he can cast off sinners forever, because of their revoltings, seeing they were once righteous men, and chosen of him. But it seems, this inspired prophet thought it very *unequal*, that a man, because he was once righteous, and in a state wherein, had he continued, he should surely have lived and not died, should, notwithstanding "he turned away from his righteousness, committed iniquity, and did all the abominations that the wicked man doeth," be so distinguished from other wicked men, as still to live in favour and covenant with God! And indeed, this *would be unequal*, and a manifest respect of persons, too gross to be ascribed to God; and hence the prophet asks, in regard to such an one, who thus turns from his righteousness, and does the very things for which the wicked die, "*shall he live?*" Ezek. xviii. 24. He knew it could not consist with the justice of him, whose ways are altogether equal, to order things in such an unequal and partial manner; and therefore he not only asks, as if he abhorred the idea, "shall he live?" but immediately adds, as expressive of the justice of God, "all his righteonsness that he hath done, shall not be mentioned;" and then positively declares, "in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."

Here is the end of such wicked men as were once really righteous, and acceptable to God, and who, had they so continued, would have lived forever: but turning aside, they *die in their sins!* And can those who die in sin, be saved in Christ? Nay, verily; where he is gone, they can never come.

Judas once partook of the gospel ministry and apostleship, and had it not been for his transgression, would doubtless, have continued therein; but it is declared, that by transgression he fell therefrom. Acts i. 25. Could any one partake of the true gospel ministry, and apostleship, and not be in a state of grace? or fall therefrom by transgression, and remain in a state of grace? It is evident he was once in a better state, or he could not have had part in the ministry and apostleship of Jesus; nor could he else have fallen therefrom. And did he not so transgress and fall away, as even to become a devil, and go to his

own place, being emphatically called the son of perdition? yea, had it not been good for him, had he never been born? Indeed, we may think so, even though it had not been so asserted in scripture. For what can be conceived more dreadful, than after obtaining and receiving part in the glorious gospel ministry, so grievously to transgress and fall therefrom, as to become a devil, and betray into the hands of sinners the Lord of life and glory; the author of that very ministry!

I conceive a great degree of the sin of Judas, and that which was a very peculiar and dreadful aggravation of it, was his having been *once in grace* and highly favoured; he knew far better things; and yet, mournful to think, the reward of iniquity prevailed against his knowledge of the truth, and drew him from his duty, after all his happy experience. And it is true of all others, who have known a good state, and fall from it, as well as of Judas; their guilt is abundantly increased, by their having been once living partakers of the *divine nature;* their condemnation is proportionably great, and the inveteracy and malignancy of their fallen condition, are so much the more incurable, by how much more they have known of the good things of the heavenly kingdom. Hence, says the apostle, "it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify unto themselves the son of God afresh, and put him to an open shame." Heb. vi. 4, 5, 6. We cannot reasonably doubt but that some such do fall away; for why else did the apostle declare the impossibility of their renewal; or how could he assert positively, "they crucify to themselves, the son of God afresh?" and how could they *crucify him* to themselves, unless they had livingly known him in themselves? But that this was their experience, is evident from their having "tasted the heavenly gift, been partakers of the holy ghost, the good word of God, and powers of the world to come:" these knew the "substance of things hoped for," and so had the true faith; but like those mentioned, they "made shipwreck of it;" which could not be if they never had it. By

all which it is evident, that man may fall from a state of faith and grace, even to an impossibility of renewal unto repentance; these with Judas, must go to their own place, and receive the reward of their backslidings, as such who have turned the grace of God into wantonness.

Some insinuate that none can ever make shipwreck of true faith, but only of a seeming or false faith; but the apostle adds *a good conscience;* "holding faith, (says he,) and a good conscience, which some having put away, concerning faith, have made shipwreck." Their faith was with a good conscience, else they could not have put it away from them, nor could they ever have had the good conscience in the sight of God, with only a seeming, or false faith; hence it is clear that they had true faith, and a good conscience, and made shipwreck thereof.

Peter speaks of false teachers, and of their bringing in "damnable heresies, even denying the Lord that bought them;" bringing "upon themselves swift destruction." 2 Peter ii. 1. Now, let such as hold the impossibility of falling finally away from grace, upon the argument that none are ever in a state of grace but a certain elect number, and who therefore cannot finally fall, consider whether Christ has bought any that were in an eternal decree of reprobation: if he has not, but has bought only a small number, who belong to an eternal decree of election, how came any of these to bring in damnable doctrines? how can they deny the Lord that bought them? and above all, how can *they* bring upon themselves "swift destruction?" If Christ bought none, but such as he brings into a real state of grace, and if such as were once in such a state, are always so, then a man may bring in damnable heresies, deny the Lord that bought him, and even bring upon himself swift destruction, and yet be in a state of grace at the same time!

But the apostle goes on describing the dreadful and forlorn state and condition of such seducers, and those who follow their ways: he calls them "cursed children, which have forsaken the right way, and are gone astray." 2 Peter ii. 14, 15. It seems they had known the right way: and if they forsook it, and strayed from it, well might he say "the mist of darkness is reserved for such as these forever." 2 Peter ii. 17. But he

adds, "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error." 2 Peter ii. 18. ver. &c. And he declares, that "if after they have escaped the pollutions of the world, through the knowledge of the Lord and saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." It is asserted, that they had clean escaped, and were again allured, and that being thus again entangled in the pollutions of the world, after they had escaped them by the knowledge of the Lord and saviour, their latter end was worse than their beginning. It seems they had the true knowledge of the saviour, and had thereby escaped those pollutions, and known the way of righteousness, and yet turned from the holy commandment. And as it were to confirm it in the fullest manner, that men might do all this, and absolutely fall from a state of grace and real cleansing, the apostle winds up the subject with these positive assertions: "But it happened unto them, according to the true proverb, the dog is returned to his own vomit again, and the sow that was washed to her wallowing in the mire." What more could he have said, to evince the possibility of falling from grace, and that individuals actually did fall, even after they were washed, and had clean escaped from them who live in error. Well therefore might he, and with great propriety he did, (after having thus fully and clearly established the possibility and danger of falling, and put the believers in mind what manner of persons they ought to be, in all holy conversation and goodliness, looking for, and hastening unto, the coming of the day of God, &c.,) conclude his last epistle to them with this pressing exhortation: "Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and forever. Amen." 2 Peter iii. 17, 18.

Let us mark his words: "lest ye also being led away." The word *also* seems to refer to the example of those he had spoken of, as having been already led away and allured; having turned from the holy commandment like the dog that greedily swallows again what he had vomited up, and like the sow, that though ever so thoroughly washed, returns to her wallowing in the mire.

The good apostle was anxious that others' harms should prove a warning to his brethren, and pressed them by the example of such as had actually forsaken the right way, after once walking in it, to see well to their standing, lest like these, they might by any means "be led away by the error of the wicked, and after all their good experience, fall from their own steadfastness." And we need not marvel that he concludes his address to them with this wholesome advice, seeing he was so far from a vain hope of once in grace, always in grace, that he knew the latter end of those once in grace was worse than their beginning if they turned from it, and viewed them in a worse state, than those who never knew the right way, or the way of true righteousness, and so had not forsaken it.

The apostle to the Hebrews says: "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain *fearful looking* for of judgment, and fiery indignation which shall devour the adversaries. He that despised Moses's law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the spirit of grace?" Now, if such as have really received the knowledge of the truth may sin wilfully, so as that there remaineth no more sacrifice for sin, but on the contrary a fearful looking for of judgment, and of fiery indignation, that will devour the adversaries; if there is a much sorer punishment than was *death*, without mercy, under the law; if some who were once even *sanctified* by the blood of the everlasting covenant, may and do even tread under foot the son of God, and count the blood of the covenant, whereby they have

been sanctified, an unholy thing, and do despite to the spirit of grace; and if these are worthy of this much sorer punishment, what becomes of the doctrine of *once in grace always in grace?*

Is he in a state of grace and acceptance, that is treading under foot the son of God? Is that a state of grace, wherein the blood of the covenant is counted unholy, and wherein despite is done to the spirit of grace? Perhaps, scarce any crime can be named, that may not be included in this description. Perhaps there may be no kind, or degree of wickedness, alienation, or depravity, that is not here comprised; and yet this is the very person that was once sanctified, by that very blood of the covenant, which he now counts an unholy thing. Oh! sorrowful apostacy! I marvel not at all, that the apostle, in the following words, put such in mind of "him that hath said, vengeance belongeth unto me, I will repay, saith the Lord." For surely, if ever he can justly take vengeance on any, it must be on such as these, who were once his peculiar and sanctified servants and people; but who have thus vilely forsaken him; so the apostle adds, "and again, the Lord shall judge his people." And if he judge them in righteousness, as he surely will, he can never acquit such notorious offenders as these. Hence, awfully pertinent is the next solemn sentence: "it is a fearful thing to fall into the hands of the living God."

Further, it is evident, that when Paul wrote his first Epistle to the Corinthians, he thought it possible even for himself to become *a castaway:* 1 Cor. ix. 27. and that from a feeling sense of his danger, he carefully kept "under his body, and brought it into subjection, lest by any means he should have been drawn away from the gospel; and even after he had preached it to others, have been himself a castaway." Rom. viii. 38, &c. And yet he afterwards knew a state, in the course of his experience, in which he felt firmly persuaded, that neither death, nor life, &c. would be able to separate him from the love of God. For though the epistle to the Romans is placed before those to the Corinthians, I find by the arrangements of some writers, it is believed Paul wrote his epistles to the Thessalonians, Galatians, and Corinthians, before he wrote that to the Romans; and I entertain no doubt, but that Paul and others have attained to a

state, from which they could not fall; but I am as firmly persuaded that there is a state of grace, favour, and real sonship, from which man may, and some have fallen, and that even Paul and those of whose perseverance he was so fully assured, had been in that state, and might have fallen and become castaways. And this, I conclude, is one thing which has led many into a too early persuasion and confidence, that they cannot fall; that they find by the sacred records, that some did attain to that state and assurance, and so they conclude that all who are once truly in a state of grace, are thus far arrived; not carefully observing the several degrees and growths in grace, from that of children, to young men, and so on to fathers; and hence it comes to pass, that many an infant in Christian experience, and attainment, is bold and confident; and instead of maintaining a proper fear, and a right engagement to keep under the cross, lest he or she should become a castaway, is unwisely assuming the utmost assurance that belongs to any, even to fathers in Christ. And too many have hereby been lulled asleep, in a very imperfect state; have sat down at ease in sin, and made little or no advancement in the race that was set before them, since the moment when they first confidently concluded that they were converted. Some of these have settled into flat and lifeless formality, and some have centred in the bondage of corruption, and returned to the wallowing in the mire of their former pollutions. And it is past all controversy with me, that this short stopping by the way, and turning back again to Egypt, will cast away many an one at the bar of final retribution, who have begun well and run well for a season.

FUTURE

REWARDS AND PUNISHMENTS

MAINTAINED;

AS EVIDENTLY

HELD FORTH IN THE SCRIPTURES:

CONTAINING,

Some serious considerations on the unsoundness of that doctrine, which of late is propagated under the specious title of Universal Salvation: with remarks on its obviously hurtful influence on the manners of men, and the affairs of human society *here*, and its dangerous tendency as to the state of mankind *hereafter*.

AND INCLUDING, IN THE COURSE OF THE CONSIDERATIONS,

Many particular observations, by way of Answer to "A Treatise on Union, &c. by James Relly." Evincing the utter impossibility of such a union as the author endeavours to establish or prove; exposing the absurdity of many of his arguments, and pointing out divers of the self-contradictions contained in said Treatise.

PREFACE.

I MAKE no apology for writing upon this subject, after divers others have appeared on the same side of the controversy. The hurtful tendency of the sentiments here opposed, I conceive to be sufficient to justify a well meant endeavour to expose them in their true colours, and to strip them, as far as may now seem needful, and ability is afforded, of those glosses and allurements, whereby too many are in danger of being, as it were, charmed inadvertently into a belief, which, in proportion as it prevails in the mind, is very likely, if not certain, to operate directly against their best interest; and may, if not speedily guarded against, not only corrupt their manners, and destroy their morals here among men, but also prove the cause of their final ruin.

A degree of experience, in once entertaining a favourable idea of such a sentiment, I believe warrants my conclusion, that its tendency in serious minds, is relaxation of religious engagement. For though I did not so long favour the opinion, as to be influenced by it into any very considerable degree of open deviation from the laws of religious circumspection; yet I may honestly confess, that I sensibly found a very great abatement in the ardency of that breathing desire, that hungering and thirsting after righteousness, wherein I had often before panted after the enjoyment of divine good, "as the hart panteth after the water-brooks." Here I feelingly met with a loss, and in hopes of the certainty of eternal salvation to all mankind, grew lukewarm, and inwardly sitting down in degree at ease, though outwardly in a good measure regular and exemplary, I sensibly began to wither and decay as to the health, strength, and firmness of the inward man. The divine presence, *once* my greatest

joy, was now very much withdrawn; things which before I clearly saw in the light, to be evil, and of the benumbing tendency of which I had a quick and feeling sense, now began to seem tolerable, and my mind began, by degrees, to approach towards a familiarity with them, though I had known they were forbidden fruits; and some things which had been prohibited, on pain of spiritual *death*, I began to hope I might *eat* or enjoy, and *not die*. This gradually gained ground, till I found myself surrounded with snares and temptations, whose power had been greatly weakened in me; the *wound*, which I had been in hopes was almost a *deadly* one, in regard to some corrupt propensities, now began to be *healed;* and I could look with too much delight upon, and almost embrace, the presented temptations of my soul's enemy. This, at length, through the gracious renewal of divine visitation, alarmed me; and, as it were, awakened me from a sleep, which I can never be too thankful that it did not prove the sleep of endless death; for indeed it was, in degree, and for a time, a sleep of *death;* at least, of *darkness;* and such too, as after a season, *might be felt.*

Now this is real experience; and from candid observation, I believe many others have, in like manner, been much hurt, as to the things of true religion, by the baneful influence of this pleasing opinion. And I have no doubt, but in the minds of the irreligious, it is a powerful engine of satan, whereby he easily prompts them on to more and greater enormities than they otherwise would commit; too often to the detriment of others, as well as themselves. Now, what may become of the next generation, if this doctrine should prevail? and what a channel of looseness, debauchery, and violence may, likely, by its means be opened, deserves our serious consideration; as well as what may be the awful consequences in futurity. Therefore, I wish it may be timely and solidly laid to heart by all, especially such as in any degree entertain an idea of future happiness, as the portion of such as live and die impenitent, in their sins.

FUTURE

REWARDS AND PUNISHMENTS

MAINTAINED, &c.

MANY and various have been the opinions in regard to religion, which have more or less prevailed among mankind, even where Christianity is professed; and the scriptures are appealed to as containing full proof of the truth and soundness of each particular creed. This, I apprehend, is owing to a want of attention to that which is the only key to a right understanding of those sacred records: and such a key or principle, which if rightly attended to, will open and give a right understanding of the scriptures, so far as needful, to every man, as also a right sense of his duty, I am abundantly satisfied, every rational soul has received. Indeed, from the goodness of the great Author of our existence, I think it is evident we must be favoured with some such assistance; for who can believe the Fountain of purity and beneficence has placed us here, with a book of written instructions, for us to search and consult in regard to the well ordering of our conduct, or well regulating our belief; and yet left us to toil in uncertainty, without a guide, sufficient if attended to, to give a good understanding, and open the true meaning of said instructions, so far as concerns each individual to know! That we really are favoured with some sufficient means of instruction, it is likely will be readily granted; but then, the question is, where and what is this key, this guide, or opening principle? Some may think councils and synods are to be depended on, for a right exposition. But what a variety of contradictory conclusions councils and synods have endeavoured to establish, needs but to be mentioned, I should think, in order to evince the unsafety of trusting to *them*.

Some say human reason is the guide: but human reason is a *faculty* of the mind, and in every man who is in a fallen, or even in an imperfect state, this with his other faculties is in a state of disorder, partaking with them in the effects of that fallen, imperfect condition; hence very uncertain in its determinations as to duty, or the meaning of scripture; nay, almost certain to determine in degree according to the state and inclinations of men's different minds. Accordingly, we find among those who would be considered as the great masters of reason, almost as many minds as men, and, even in important doctrines of religion, almost as many different opinions upon one text of scripture, as there are points of the compass. And I fear it will always be so, as long as that which is fallen and disordered is depended upon as the principal guide. For however infallible the dictates of *right* reason, or simple reason as it is in itself, may be, yet human reason, as a *faculty* of the fallen man, being so depraved and disordered as to stand in great need of rectification itself, can never be the principal guide to a right rectification of our opinions and lives, nor be safely depended upon as the principal expositor of scripture. Where then shall we look for a guide that may be depended on?—for of the existence of such an one the goodness of our Creator forbids us to doubt! Answer, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Job xxxii. 8. "The grace of God, that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness," &c. Titus ii. 11, 12. There is a *word nigh in the heart and mouth.* See Rom. x. 8. "A *light* that shineth in a dark place." 2 Peter i. 19. And this it is that *maketh manifest:* for whatsoever doth make manifest is light. Ephes. v. 13. And this divine light would, if duly attended to and relied on, make *manifest* all things necessary for us to know; for it is a ray from Heaven given on purpose for our instruction, and *manifests*, not a part only, but "*all things* that are reproved." *This* it is that is able to rectify our *reason*, and without *this*, we are ever liable to be biased in the exercise of said faculty by the corrupt inclinations of flesh and blood; for though like the *moon*, it shines brightly when it receives the clear rays of the *sun*, the *true light*, yet, without those rays, it affords no

useful light to the *mind*, in things *spiritual*, any more than the *moon*, in things *natural:* and not only so, but as the *moon*, by being sometimes between the *sun* and our *natural eye*, causes an eclipse of *natural light;* so, as we suffer *human reasonings*, unassisted by divine light, to get between the eye of our minds and the *true light*, the *spiritual sun*, these reasonings, warped by carnal inclinations, do really cause an eclipse of *spiritual light* in our minds.

Hence it is that the things of God are often hid from the *wise and prudent*, the great reasoners among men, and revealed unto such as are but *babes*, in natural reason and knowledge; but as young *babes*, in the outward, we see are very apt to keep their *eye* upon the *light*, even though it be but that of a *candle;* so the *babe-like* mind, not presuming upon its own abilities, has an eye to the *light*, and instruction is received. Thus these things are revealed unto *babes*, for being only *spiritually* discerned, the *natural* man cannot know them.

Now for want of attention to the shining of this *light*, and by aiming to form a system of *divine* things by a faculty that in us is *human*, mankind have miserably erred and wandered from the way, and, as was mentioned, have fallen into a great variety of opinions, many of which have had a very hurtful influence upon their lives; but among them all, I know of none more directly calculated to produce licentiousness and dissipation, than a certain plausible notion, which though it has made some small appearance in this country at different periods, in days past, yet seems to owe its main growth and present *ripeness* to some certain influence of a *later date;* and perhaps may not improperly be considered as the natural production of a degenerate age. Planted as it were in the fruitful soil of a libertine mind, and manured with the natural consequences of such times of war and commotions, as we have lately known, it seems to shoot up its luxurious branches, and flourish considerably. May a return of better times so cut off the supply of its nourishment, that it may wither and die before its *leaves* and its *fruits* entirely poison the *nations;* or may the nations, instead of feeding upon it, shun it as the *bane of life;* and repair to that *tree*, whose leaves are for their *healing*.

To cast in my small mite towards rescuing mankind from its dangerous influence, or at least towards guarding the more unwary against being imposed upon by its flattering allurements, I am willing to spend some time in an endeavour to open its pernicious tendency, and to confute some of the specious arguments advanced in its favour. The doctrine to which I allude, is what is called by its advocates *Universal Salvation*, or as one of them has expressed it in print, "Salvation for all men."

Now I freely confess myself to be a believer in the doctrine of *universal salvation*, that is, that Christ "has tasted death for every man." And that a door is open, at which all men may, if duly sought for, enter in with the bridegroom into the marriage chamber, and be saved. This is "glad tidings of great joy" indeed, and that "unto all people," as the scripture expresses it; and some insist that this infers the *actual* salvation, and eternal *happiness* of all men: but it should be remembered that *five* of the *ten* virgins were shut out, while the other *five* entered with the bridegroom, and notwithstanding all their knocks and calls were rejected. And the language of "Come ye blessed," &c. was only to the *sheep*, the improvers of their talents; while, "Depart from me, ye cursed," &c. was the language to the *goats*, the *non-improvers*, the unprofitable servant whose talent was *taken* away and *he* cast into *utter darkness:* the goats, Christ says, "shall go away into everlasting punishment." Matt. xxv. 46. Now, the unprofitable servant really witnessed, in the first instance, the offer of Christ's *universal salvation;* he received a "talent," and had he improved it he might have entered, with a "well done" &c. into the *joy of his Lord*, as well as the others; but *not* improving it he *lost* it, and with it lost the favour of his Lord, and the *joys* of his kingdom. Surely, Christ tasted death for *this*, as well as for the *faithful servants;* and the "glad tidings" were and are still "unto all people;" nevertheless through misimprovement, the *unfaithful* miss of enjoying the portion of the *faithful*, and, in great equity, *lose* what they *once had received*, as a talent from God. But as they *do* receive at least *one talent* of him, they have great cause to acknowledge his *universal love and kindness;* and that the *glad tidings* are, indeed, unto *all*. Thus *great* and *universal* is the *salvation* of Christ, considered as

an offer made, and a talent bestowed; and yet great is the danger of *neglecting* it; yea, so much *greater* is our danger, if we do neglect it, as the *salvation* itself is great. Hence the apostle, "How shall we escape, if we neglect so great salvation." Heb. ii. 3. Here we see it may be *neglected*, however *great* and *universal* it be; and then there being no other *door of hope*, well may it be said, "How shall we escape?" And well also might the apostle, in another place, represent those who do thus *neglect*, and tread *under foot the blood of the covenant*, &c. as being *worthy* of a "much sorer *punishment*" than those who, despising "Moses' law, died without mercy." See Heb. x. 28. This points out a dreadful *hereafter;* else what sense is there in this passage? What, then, is this *much sorer punishment*, than *death without mercy?* Surely, it must be the same thing, which is, in other words, declared to be the portion of such as *know not God, and obey not the gospel*, viz. that they "shall be punished with *everlasting* destruction, from the presence of the Lord, and from the glory of his power." 2 Thess. i. 9.

When the Almighty first laid a positive prohibitory injunction on our first parents, he pronounced immediate death upon the breach of it. But, strange to think! a lying persuasion to the contrary, soon prevailed on them to disobey the voice of their Creator, they *ate*, they *died*, they lost the *image* they were *made in;* and they went to tacking fig-leaves together for a covering. *We* read *their* conduct, and condemn their disobedience; we wonder at their believing a *liar*, in direct contradiction to the voice of eternal truth. But, alas! how many of us are acting the same part over! We read in the plain, undisguised words of our Saviour, the "everlasting punishment" of the wicked; and that it is in consequence of their omission of what the righteous are found in; yet so expert are too many, at *tacking fig-leaves together*, and seeking out *many inventions*, that the same old serpent, with the same *old lie*, easily prevails in his attempts to seduce them. And though his promises of life eternal to the wicked, and that they shall not *die* an *everlasting death*, or receive an *everlasting punishment*, are direct contradictions to Christ's and his apostle's declaration, yet many will be led away by his delusions: and as Adam and Eve found

him to be a liar, and immediately felt the truth of their Maker's assertion, in that spiritual death which came upon them, and in their being driven out of the paradisical garden, and from the divine presence; so, doubtless, all who are now believing his lying suggestions, and partaking of forbidden fruits by him presented, will have to rue their sad deception; and if they go on in their sins, and in them die impenitent, as they can never go to live and reign with Christ in glory, they might thereby be awfully convinced of the truth of his assertions, in regard to future punishments.

Several ways have been tried, and divers schemes invented, to establish if possible, the *eternal salvation of all mankind*, as a doctrine of truth; and to render it compatible with the plain doctrines of the gospel. But as the open face of the whole plan of our redemption, as exhibited in sacred writ, wears such a very different aspect from that which this opinion, if true, would stamp upon it, therefore, the advocates for this doctrine seem to be obliged to use many evasions, in order to get rid of the obvious force and meaning of many plain, and very important scripture passages; for instance, the word *everlasting*, though allowed by the learned, to be the very same word in the original, as the word *eternal;* and though we find it often used in the New Testament, to express an *eternal duration*, and never once a *temporal*, (unless in regard to *future punishments*,) and no hint any where given us, that it is used on *this head*, in a sense different from its natural meaning; yet will they insist that *here* it means infinitely short of eternal. I ingenuously confess, that I think myself under an indispensable obligation, by my profession of christianity, to receive my Saviour's meaning in such important cases, according to the genuine sense of his words; and I do think it is below the character of a *Christian*, and may I not say, degrading to *human reason*, to strive to put such a forced construction upon the meaning of these plain expressions. Another evasion is, that the *sheep* on Christ's right hand, are *all* mankind; and *goats* on his left, their *sins*, or evil *dispositions:* as if the *sins* or *dispositions*, were capable of existence separate from the sinner, and could thus receive an "everlasting punishment:" but this is too weak to deserve much serious attention,

though pretty often advanced. Some urge the *ills* we suffer *here*, for our misconduct, against the probability of any considerable sufferings *hereafter;* but ought not *these*, on the contrary, to be considered as a strong evidence of *future misery?* For if the righteous are to consider their *present* enjoyments of the divine presence, as an *earnest* or *foretaste* of the *joys to come;* why are not a guilty conscience, remorse, and *condemnation* for sin *here*, an *earnest, or foretaste* of sorrow and sufferings *hereafter?* And as divine favour is vouchsafed to pious persons, as an encouragement to press forward towards the *prize* of eternal blessedness; why is not the sinner's anxiety of soul for evils committed, to be considered as an urgent call, to "flee from the wrath to come."

Among the divers schemes contrived to render this sin-pleasing opinion plausible, and if possible consistent with scripture, there is one which has been published to the world under the specious title of "Union, or a Treatise of the Consanguinity and Affinity between Christ and his Church, by James Relly."

This author has been considered as one of the greatest advocates for what they call the doctrine of universal salvation; let us, then, examine his foundation a little, for though it may be altogether needless to enter into a paragraphical confutation of his performance, or to follow him in the various ways in which he aims to hold up the same thing; yet, if we can overthrow his *foundation*, the building will fall; if we hew down the body of the tree, the branches must perish. Nevertheless, in order to counteract the hurtful tendency of his publication on the minds of such as don't fully see through the nature of his colourings and representations, it may be best to be somewhat particular upon such parts of it as contain the most seeming force of argument, or by the round of words may most likely hurt his readers: for his performance will not suffer us to doubt that he verily believed his own remark, viz: "The truth itself being seldom that which the reader falls in love with, it is language, sounds, and pomp of words, that enamour a fluttering world." * Were it not for this, his piece would need no answer, and perhaps had it not been for this he had never ventured to propose

* Preface, page 1.

such a system to mankind. However, as he has proposed it, dressed up in delusive colours, which may, probably, by its being, to use his own language, "pleasing to the ear, and striking to the mind," * prove *enamouring*, to such as love liberty,—let us strip it of its trappings, and view it in its naked form, whereby its deformities will soon appear.

He supposes a *union* to have existed from "*before* the foundation of the world," between Christ and all mankind. This *union* is his foundation stone; on this stands his whole fabric; and this he would have us believe to be "necessary to the equity of salvation by Jesus," (page 1,) and that there is "no consistency" therein "without it." Sometimes he speaks of it as a "union between Christ and his church," but the whole scope of his treatise evinces that he applies it to all mankind, and that he holds it forth as rendering *us* one with *Christ*, even prior "to our apparent personal existence;" (p. 17.) that this *union* takes in all men in such a manner as renders *Christ's* "condition *theirs* in every state which he passes through;" (p. 12.) that they "are not twain in any condition, but constantly one in all things." P. 26.

This is the genuine sense of his doctrine, the hinge on which the whole turns; and this being an absolute mistake in itself, and it being certain that no such *union* ever existed, nor ever could, it follows that his whole foundation is only imaginary.

Now that it cannot be as he pretends, let us advert to 2 Cor. v. 19.: "God was in Christ reconciling the world unto himself." Here we find a work of *reconciliation*, which could not be if such an extensive union had forever existed; for where is the necessity, or even possibility of a *reconciliation* between such as were always so united as never to be "twain in any thing?" Indeed, the very work of this reconciliation is making "of twain one new man." Ephes. ii. 15. Therefore not *always one*, but really *twain* till *made one* by this *reconciliation*. *We*, in a disobedient, unconverted state, are all *sinners;* but Christ was always "separate from sinners." Heb. vii. 26. As sinners, *we* were "sometimes darkness;" Ephes. v. 8. but Christ

* Preface, page 1.

is and always was *light*, and between light and darkness there is no communion. But to be brief, if such a *union* had existed, as Relly urges, there had been no kind of necessity for the sufferings of Christ, no possibility of our sinning, and so no need of a Saviour; for if we were always one with him who never fell, then *we* never fell; if we never were "twain in any thing," then the moment *we* fell, *he* fell: if so, his sufferings were in vain, and *we* might as well have suffered to ransom *him*, as *he* to ransom *us*.

But the author himself, in the course of his works, has abundantly contradicted this notion of *oneness;* for (p. 41.) being pinched with an objection from 1 Peter iii. 18. "Christ also hath once suffered for sin, the just for the unjust," he is obliged to distinguish between Christ's "individual character," wherein he grants he was *sinless;* and his character as "head, and representative of the church," under which he holds him to have been *made sin*, and that he was "punished with *that* death and condemnation which was due to man's offence."* But how is it possible for our Saviour to be in his "individual character" sinless, if he was always in the same condition with the sinful people, never "twain in any thing, but constantly one in all things?" Surely if so, then *one in sin;* one in "individual character," as much as in any thing else. Besides, if *he* had two characters, *they* had two, or not one in all things; if *he* suffered as the head of the church, they suffered so too, or else a *twain* is admitted. So that take it which way we will, his distinction stands him in no stead, and he must, if he will be upright, grant there is no such *union;* or that Christ is absolutely a sinner, as much as we, and that in his own "individual character:" or if this don't suit, take it the other end foremost; and it must be allowed that *we* were forever as free from *sin* as *he;* or the *twain* comes in again, and destroys the *union*, the oneness "in all things."

As to Christ's being "made sin for us," it is plain, that this means a *sin offering*, or sacrifice for sin; for to suppose him made *real sin* is gross blasphemy, and what Relly himself seems to abhor; and yet without allowing him to have been a real

* Surely he did not suffer *eternal death;* though Relly maintains this to be due to man's offence.

sinner, it is clear there is no foundation for his building to stand upon. Accordingly he urges such a *union*, as " brings him under that character which is obnoxious to punishment," p. 3. This we know must be the character of a *real sinner;* and that this author represents it so, is evident; for he rejects the doctrine of suretyship entirely, in the affair of salvation; and insists on it, that " sin is not only a debt, for which suretyship is sometimes admitted, but a transgression, a crime, capital in the highest sense, only atoned for by the shedding of blood; by the death, yea, by the eternal death of the sinner." This he declares, "justice must inflict, before it can be properly satisfied; nor can it possibly," he says, " admit of a surety here: because it can only punish him, whom it first finds guilty; and that not by reckoning him to *be* what he is *not*, according to human quibbles, but according to artless, reasonable, divine equity, which can only declare such guilty, on whom the fault is found; and can only find the fault on such who have committed it." "*We* only," continues he, " committed the fault; upon *us* only can it be found; therefore, without such a union between Christ and *us*, as exposes *us*, in *his* person, to judgment and condemnation, the harmony of the divine perfections doth not appear in the things which he suffered; because, contrary to truth and justice." P. 4.

I presume, no man living can make sense of all this, but by allowing Christ to be the real *sinner*, on whom the " fault is found," and who " committed it." For no surety is allowed, he *only* is to be *punished*, who is *first* found *guilty;* and this punishment is *in* the person of Christ; and *he* is there brought " under that character, which is obnoxious to punishment." Relly declares, it is " contrary to justice, to afflict the innocent;" and hence urges this union, as the only thing that renders equitable the sufferings of Christ. Well, then, if he sustains the *character obnoxious to punishment*, and is punished for sin, and yet *he only* is punished who *committed the fault*, and on whom it is *first found*, it follows, that Christ is the *real sinner;* the *first found* guilty; and that he is not *innocent;* nor can all Relly's " human quibbles," avoid this necessary consequence, but it will follow, with all the force of demonstration. And though he were to

divide Christ's character into *individual*, and an hundred other distinctions, yet if *justice* must inflict *eternal death*, upon him whom it *first finds guilty*, then either every soul who sins, must endure *eternal death*, or else in that very act of sin, it was Christ who was *first guilty;* and even if it was he, his *eternal death* must be *inflicted*, to satisfy divine *justice.*

Now as to the difficulty that this author suggests, in regard to the "harmony of the divine perfections," (p. 3, &c.,) in the sufferings of Christ for sinners, I conceive there is nothing at all of force in it, for though he represents said sufferings to be unjust, unmerciful, contrary to truth, to wisdom, &c. upon any other principle but that of previous union, I think he is evidently mistaken. Christ *gave himself for* us, and this is exactly similar to the Father's sending him or giving his *son for us;* where then is the injustice, the want of love, mercy, &c.? Had the Father imposed these sufferings upon the son, against his will, perhaps something might be said; but they are one in the divine union, and therein act in the most exact agreement, without jar or compulsion, or else their *union* is inferior to that which we are told by Relly subsists between the *son* and the worst of *sinners:* therefore, *his* sufferings are not contrary to any one divine attribute. But Relly denies that it is "his willingness," which "proves his right to taste the death of the cross," and asserts that it is "the approbation of divine justice," (ibid.) which proves this right; as if there was such a thing as the son's being willing to suffer for sinners, and yet that justice could not approve of it; but how often do we see one mere man submit to suffer more or less for another's comfort? How lovely is it even for one poor pilgrim, to bear another's burden? How far is it then from any injustice, for the everlasting bridegroom of the true church, in the exercise of love unlimited, to sympathize with his people; to lay down his life for poor mankind; to enter into a fellow feeling of our infirmities in life, and our agonies in death; to submit to be tempted, that he might *succour those that are tempted?* I think this doctrine shines with meridian brightness, in full *harmony* with all the *divine perfections;* and that without the idea of any such inexplicable *union*, as renders him always *one* with the sinners, and yet *separate* from them.

The author, in confirmation of his doctrine, (pp. 6, 7, 8,) quotes a great many texts of scripture, and says, they "are pregnant with this matter." I confess many of them hold forth a blessed union between Christ and the true church; but not one of them, in any wise points out any such thing as the union he talks of, nor even glances that way, that I can perceive; and were they not so numerous, I would recite the whole, to convince the reader; but on that account, I refer him to said pages, for satisfaction. What a stroke does this give against him, to find that among such a collection of passages, brought together from various parts of the Bible on purpose to prove *his* doctrine of *union*, and by him supposed to be "pregnant with" it; not even one of them all contains a word about it, or at all relating to it! Let him that doubts it, peruse them. Indeed, several of them speak of the *reconciliation* of *sinners* unto God and Christ, which I again maintain to be utterly inconsistent with such a union as this author supposeth. One of these texts says, "They two shall be one flesh," and that this is spoken of "Christ and the church." Ephes. v. 31, 32. Here we see they were once *twain*, and called "they two." With the addition that they "shall be,"—mark, "shall be,"—not always were "one flesh."

He attempts, (pp. 9, 10,) to prove that the church, the people, existed in Christ previous to the creation of Adam, "or ever the worlds were made," from Eve's existing a rib in Adam's side; but here, again, he falls vastly short of his aim, for he says, of Adam and Eve, "Thus were the twain created in one." But in aiming to point out the similarity between this and our pre-existence in Christ, he tells us the apostle speaks of Christ and his church, where he says that "they twain shall be one flesh." Here, as before observed, it is said, they "shall be:" and nothing in all his reasoning, has appeared to show that they existed *in one*, before the "worlds were made," but his bare assertion and the existence of the rib in Adam; and that may as well be urged to prove, that the *moon* existed in the *sun*, as that all mankind existed in Christ, seeing there is no mention of our pre-existence in *him*, in all the apostle says upon the comparison of marriage with the union that "shall be," or does in time take place between Christ and the church; nor indeed in

all the sacred records. All that the apostle would inculcate in this comparison is, that by *union* with Christ, *two* become *one*. How then can this favour the doctrine of *union* before the "worlds were made?"

He next attempts "an explanation of this divine union," as he calls it, by the "fall of Adam, and of the world in him." p. 10, &c. And from the apostle's words, "Adam was not deceived," &c. 1 Tim. ii. 14., he infers that *Adam*, "knowing what *Eve* had done, and seeing their ruin inevitable, *voluntarily* put himself into *her* condition, by receiving the fruit at her hand," and urges that "*his* union unto *her* made it equitable for the curse and condemnation of *her* folly to fall upon *him*, and that *without* the consideration of *his* consent, and compliance with *her*." But how contrary is this to Gen. iii. 17. "Cursed is the ground for *thy sake*," not Eve's, and why? "Because thou hast hearkened unto the voice of thy wife," &c. Thus clear it is that the *curse* was for his *own* doings, and that expressly "because" of, and not as Relly says, "*without* the consideration of his consent and compliance with *her*." And on this ground, and *because* of his so hearkening and consenting, was this sentence also pronounced upon him: "In sorrow shalt thou eat of it all the days of thy life," &c. But from the union subsisting between "Adam and his offspring," he argues that "*his* sin was *their* sin, and *his* ruin *their* ruin: thus, by *his* offence were *they* made sinners whilst *they* included in *him*, were in passivity, and he the *active* consciousness of the whole." p. 11. Hence he pleads for a like union between Christ and the people, rendering "*his* condition *theirs*," and that, "as sin came upon all *Adam's* posterity by *his* single act, before they had any capacity of sinning after the similitude of *his* transgression, or of personal concurrence with him," so he supposeth "Christ's righteousness is upon all *his* seed, by *his* single act, before they had any capacity of obeying," &c. and that "this manifests such a *union* to *him*, such an *inclusion* of the whole seed *in* him, as renders *his* condition *theirs* in every state which he passes through, insomuch that *his* righteousness, with all the blessings and fruit thereof, is *theirs*, before they have known it, believed it, or ever were conscious of existence." p. 12.

Now let us examine this doctrine. If *Eve* was first in transgression, and *Adam* became the "active consciousness of the whole," in regard to *sin*, only by *voluntarily* putting himself in "*her* condition," then to make the simile hold, must not the people have been first in *obedience* in order that Christ's *voluntarily* putting himself in *their condition* might render him the *active consciousness of the whole*, in regard to righteousness and salvation? Unless this be granted, I think the comparison is of little or no weight, and if it be granted, I think there was no need of a saviour. And indeed, according to Relly's plain assertion, there was no need of one, for he says, p. 28., "God loved mankind before Jesus died for them," and affirms that "if God loved them before, he certainly saw them in a *sinless* state, for it is contrary to the holiness of his nature to love the *unclean*." So that granting his ideas to be right, the controversy may soon be closed; for if all men were always clean and *sinless*, before "Jesus died for" them, his death was unnecessary, has done no good, and was of no importance to mankind. Further, if Adam was the "active consciousness of the whole," in regard to transgression, by reason of our *union to and inclusion in him*, then, seeing our *union to and inclusion in Christ*, is said to be of an earlier date, why may we not as well say *he* is the *active consciousness of the whole*, in regard to transgression; especially if Adam became so merely by *voluntarily putting himself*, as Relly says, in *the transgressor's condition?* for this he holds Christ has done too, as fully as Adam. Therefore, as neither of them became the *active consciousness*, on account of his own fault, but even Adam became so from a principle of "love to his wife," as is suggested, and that *without* regard to his *compliance with her* in the act of transgression, and as it is urged that Christ put himself in the *transgressors' condition* from a like principle of *love*, why may we not just as well reverse their characters, and call Adam the "active consciousness of the whole," in regard to obedience and salvation, and Christ in regard to transgression? If Adam was *clean and sinless*, how did *we* in passivity sin *in him*, before we were *conscious of existence*? Why is it not equally true that we *sinned in Jesus*, by our inclusion in him as "head and representative of the church," under which character Relly accounts it

equitable to consider him as *a sinner?* See p. 41. But now let us consider the scriptures adduced in favour of our sinning in Adam, &c. "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Rom. v. 19." p. 11.

The doctrine inculcated in this passage, is readily admitted, in the right sense of it; that is, as Paul a little before, in the same chapter, expresses it, "By one man, sin entered into the world, and death by sin; and so, death passed upon all men, for that all have sinned," ver. 12. Here it is expressly, "for that all have sinned." Indeed, it was very natural for them to sin, seeing the example was set, and *sin had entered;* and may we not safely conclude with Joseph Phipps, that we "all come into the world in the image of the earthly, or, void of the quickening and sensible influence of divine life." See his "Original and Present State of Man,"* p. 8. Now this "divine life," as he says in the next page, "Adam fell from." And this, it seems, his descendants "come into the world, unendued with the *sensible influence of;*" not that we *sinned in him*, before our personal existence, but as we have derived from him bodies that are prone to "gratifications of a carnal nature," we are by nature very apt to be influenced by the "animal passions," and led away into transgression; especially as this is the beaten road, very easy to be found, and with multitudes travelled in, as nature prompts and company invites; this is sailing with wind and tide. Thus truly, "by one man, sin entered into the world," and by force of example, through the propensities of nature, led the way, and strongly influenced others into evil; and in this sense, "by one man's disobedience, many were made sinners;" for sin once entering, others have been enticed on till "death has passed on all." But, mark well, it is "because all have sinned." But to suppose we all sinned in Adam, before we were born, or derived actual guilt from his transgression, or are punishable therefor, without regard to our own individual offences, is too gross an idea to be admitted, and casts a dark gloom over the justice of God.

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* Philadelphia edition.

I suppose all will grant it is "the *soul* that sinneth;" and as I cannot suppose *our* souls were ever in *Adam*, so I conceive it impossible for them to *sin* in him, or to derive real guilt from his *mere act*. "The prophet Zechariah, speaking of the great acts of God in creation," says Joseph Phipps, p. 9, "asserts that, 'he formeth the spirit of man within him.'" Zech. xii. Hence, it appears to be with great propriety that the said Phipps has said, "The immortal reasonable soul of man, in every individual, appears to be the immediate production of its Creator." Again he says, "The soul, therefore, receiving its existence immediately from the perfection of unchangeable purity, can have no original impurity, or intemperature in its nature; but being immediately and intimately connected with a sensitive body, and of itself unable constantly to withstand the eagerness of the animal passions after gratifications of a carnal nature, is liable to be so influenced by them, as to partake with them in their sensual indulgencies." He admits, (p. 11,) that "in the present state of our nature, the *sensitive* powers take the lead of the *rational* in the first stage of life, as the soul brings only a capacity, without any real knowledge or potency, into the world with it." But he denies with great propriety, the doctrine of original sin, in the sense in which it seems to be held by Relly, and some others; for, as the soul "descends not with the body, from parents to children;" but is "an indivisible, immaterial substance," which "cannot be generated," he rightly says, (p. 12,) "The soul of the child never was in the parent, and therefore, could never sin in him, nor derive guilt from his transgressions. Neither can guilt accrue to it, merely from its being joined to a body descended from him, because that junction is the act of the Creator. To account a child guilty, or obnoxious to punishment, merely for an offence committed by its parents, before it could have any *consciousness* of being, is inconsistent both with justice and mercy; therefore, no infant can be born with guilt upon its head." Let this suffice upon the head of "original sin," in that sense which implies guilt "in us for *Adam's* offence," which I, with Joseph Phipps, "apprehend, has no foundation in truth." p. 23.

Another text which Relly produceth is, 1 Cor. xv. 22., "As

in Adam all die, even so in Christ shall all be made alive." (p. 12.) But I think this is by no means a proof of his doctrine. It does not say, as in Adam all *died*, as if we all died in him, in the day of his *individual* offence and fall; but *as in Adam all die*, in the present tense; that is, all who are found in the first *Adam*, the fallen nature, the out-cast from God, do actually *die* in that, as to the best life of the soul. And as to the last, most glorious, and comfortable part of the text, "so in Christ shall all be made alive;" this is so far from favouring his notion of our *union* and *inclusion* in Christ, from before our "apparent personal existence," and our *clean and sinless* state in him, that our being made *alive in him* is plainly expressed as something *to be done;* not that we were always *alive in him;* but "shall be made alive," that is, if we are found in him, the new man, the Lord from heaven, the quickening spirit. For as all who are in transgression in the first *Adam*, do certainly *die;* so all who are in the *second Adam*, "shall" certainly "be made alive."

This I take to be the deepest, and most precious sense of this sweet passage of scripture; but if any will still insist, that *all* the sons of Adam are included in both parts of the text, let them consider that granting even this, it will not amount to a proof of the *eternal* life and salvation of all men, much less, of such a *union* and *inclusion*, as I am opposing; for I readily allow, that while standing in the transgressing nature of the first Adam, we are in a state of *death;* and also, that the means of salvation by Christ is, *universally* extending a visitation of a *living* principle to all men. This may with great propriety be called a being *made alive*, as it does infallibly, more or less, at some time or other, operate upon, and quicken every man, to at least some degree of spiritual sensation: which in comparison of that *dead* and benumbed state, which, without this *quickening*, we must forever have remained in, is indeed, in a sense which demands our thankful acknowledgement, being "made alive."

But all this has nothing to do with an eternal union, which in its own nature, must forever have excluded the possibility of our spiritual death, as well as superseded the necessity of our afterwards being *made alive;* seeing the very union itself is said to be such, that if it had existed, we should from everlasting, as

fully have enjoyed the *life* of the *Lamb*, as he himself enjoyed it; and consequently as fully as he could ever afterwards impart it to, or establish it in us.

I purposely pass over the author's arguments from Aaron and his garments, as having no kind of similitude to the *union* he would establish.

He quotes John, xv. 5, "I am the vine, ye are the branches," in support of this union; and says, "our Saviour takes on him this appellative, the vine, according to his *human nature*," (p. 16,) and comparing it to a tree, says, (p. 17,) "as the *stem* and *branches* make one tree; so *Jesus* and the *people* make one body, one man, one Christ, one elect, one beloved of the Father, one crucified, raised, and ever living." But how *we* were crucified, &c. in Christ's *human nature*, he has not told us; it is true, he tells us, (p. 18,) "the branches were *purged* in the *vine;* then the superfluities of the whole were cut off, and *all* necessary for their perpetual fruitfulness accomplished. In like manner, the *church* included in Christ, were purged *in him*, in order to their fruitfulness." But Christ gives us a quite different account of the work of *purging*, and shows that it is the *branches* themselves that undergo this operation; says he, "Every branch that beareth fruit, he (that is the Father,) purgeth it, that it may bring forth more fruit," John xv. 2. This is an individual purging; "every branch," is the language; and "purgeth it," now in the present tense, is very different from an imaginary *purging*, whilst included in *Christ* as the branches in the *stem* or *stock*, as Relly seems to insinuate. But it seems, by Christ's own account, that we were not so purged *in him*, as to have all "superfluities cut off," and all done for us, that was *necessary* for our "perpetual fruitfulness;" for here is in this passage a purging of the *very* branches themselves mentioned, and that expressly, that they "may bring forth more fruit;" and moreover, some of the branches are here represented by our Saviour, as not bearing fruit at all; "every branch in me, that beareth not fruit, he taketh away." Query, were *these* as included in Christ, thoroughly purged too, and "*all* necessary for their perpetual fruitfulness accomplished?" why then do they not *bear fruit?* why are they *taken away?*

Page 19, &c. he urges the oneness of the "many members in one body," in illustration of said union; quoting 1 Cor. xii. 12. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." Upon this he says, "The complete body here spoken of, is similar to Christ, and the members which fill up this body, to the people. Take away the members and there will remain no body; take a few, yea, *one only*, away, and the body is not perfect." All this he applies to Christ and the people, saying, "so also is Christ;" and even carries it so far as to assert, that if it is possible for *a member to be cut off*, "then may he yet be rendered an imperfect Christ." But all this is overthrown by that one assertion of our Lord so lately recited, "Every branch in me that beareth not fruit, he taketh away." This is diametrically contrary to this author's assertion, "take a *few*, yea, *one only*, away, and the body is not perfect." Now one of these things must follow: either Christ is imperfect; or his assertion, "he taketh it away," is not true; or there is no such union as above asserted. But Christ is perfect; his assertion is true: therefore, no such union existeth.

Again he urges that "from the harmony of the body, the head and members have but one condition." p. 20. This he would have us believe is true of Christ, and all mankind; for he says upon it, "so also is Christ." But how is this "but one condition," consistent with his before mentioned distinction of Christ's "individual character" in a *sinless* state, "separate from sinners?" How does it agree with his answer to another objection, from Christ's treading "the wine press alone," having *none of the people with him?* In his answer, p. 41, he says, "The doctrine of union contains no such proposition as this, that the people were fellow-helpers with Christ, when he atoned for sin," &c. How then have they and he "but one condition?" His condition was that of treading "the wine press alone." Is this *constantly* the condition of *all* the people? Again, in answer to the same objection, he says, p. 42, "We were *in* him and *with* him through *all*, but not *active;* we were altogether in a state of *passivity*, whilst the *toil* and *torment* were *wholly his*." Here he allows *his* state and ours were very different; his

active, ours *passive;* his a state of *toil and torment*, which he just before allowed we *endured no part of*. Thus when this author is pinched with *home* objections, he is obliged to grant *our condition* very different from *Christ's;* but when pleading the cause of *union* he declares we have "but one condition;" are "constantly one in all things," and "not twain in any thing."

Having thus shown some of the contradictions in these answers, to the main scope of his doctrine, I shall have no occasion to reconsider said answers in course; but taking it for granted that the objections are such, (which they certainly are,) as can never be answered without a direct opposition to Relly's foundation arguments, may pass over them, and leave them standing in full force against his system.

But let us view his doctrine of the *head* and *members* in one body, a little further. He says, p. 20, "The harmony of the body prevents all schism therein;" and soon after asserts, that "the head is the seat of reason to the body, by which it is directed and influenced to shun *all dangers*, to refuse the evil and choose the good." Yet in the very next page he charges the *members* of wandering "into forbidden paths," of being guilty of "sacrilege, blood, and oppression." Where now is the *harmony* that "prevents all schism? Or where is the shunning of all dangers?" &c. He further says, p. 21, "The union and harmony of the body, renders it equitable to punish and chastise the whole body, in one member, for *its* offence in another." By this *whole body*, he plainly means Christ and the people. And yet he tells us of *its offence!* I confess I have not so learned Christ. I cannot suppose such a union as renders *him* an offender; and, unless this union does really, and without any *human quibble*, render him an offender, it is idle to tell of the whole body's *offence*, because *one* member offends. This may do in a natural body, because the *mind* equally presides over all the members, consents to, and acts in *all* their offences; but so does not Christ; and yet he must do so, to render Relly's inferences just, or his assertions true. I cannot conceive the propriety of Christ's suffering for sinners, merely upon a principle of *union*, unless that union extends to the *act* of sin. Relly urges his *right* to suffer, because of *union*, and not only because

he was *willing;* urges that *union* brings him "under the character which is obnoxious to punishment." Then surely, the *union* extends to the very *act of sin;* especially as the doctrine of suretyship, and the justice of punishing the *innocent*, (speaking of the sufferings of Christ,) are both plumply denied by this author. So that, the amount of it seems to be this: our Saviour has suffered as a *guilty offender*, to ransom the *guilty;* has partook with *us* in *sin*, that he might, by the loss of *innocence*, justly *suffer* for us; and yet has stood his ground against all temptations, overcome sin, conquered death, and led captivity captive. I am not ashamed to confess, that I could as soon turn deist, as believe in such a saviour. Indeed, I apprehend such writings have a natural tendency to *make deists*, if not *atheists;* but not at all to increase the number of true Christians.

Relly urges, p. 28. &c. that because "the matter proposed in the gospel" is true before our believing, and "not made a truth by believing," therefore, "union with Christ before *faith*, is true, the latter being, (as he without any reason asserts,) necessary to the truth of the former." All this, as I apprehend, is without any foundation. Do we not know that there are many real truths, which multitudes have been, and many still are entirely ignorant of, yea, which even such as now do know them, were also once ignorant of? Does it follow that because these were truths before we knew them, therefore an eternal *union* subsisted between us and the things concerning which we now know these truths? For instance, I cannot conceive that the truth of the gospel, before faith, infers previous *union* with and *inclusion* in Christ, any more than the truth of the Newtonian system infers *union* with and *inclusion* in the *sun*. And it is as reasonable to suppose we were forever *included* in the sun, so as to be *one with it*, in order to our partaking of the benefits of its light and heat, as that we were *so* included in Christ, in order to our *now* enjoying the benefits of his death and sufferings.

But it seems Relly thought this a forcible argument, for he dwells upon it through several pages, and insinuates that without previous union, our "faith creates its own object, and then embraces it. This," says he, "looks like the heathen idolatry, first making their gods, and then trusting in them." I think

Relly is quite out in supposing salvation by Christ requires such a previous union to him as rendered us *clean* and *sinless* "before Jesus died for us;" for the previous *sinless state* of all mankind would, if real, have superseded the necessity of a sacrifice.

1 John v. 10, 11. "He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his son; and this is the record, that God hath given to us eternal life, and this life is in his son." Here he seems not to understand "how our unbelief makes God a liar," unless "God hath given us eternal life in his son," before we believe. But where is the difficulty? The *us* in this text is those who, really believing, had witnessed this *eternal life* in themselves, and God's record is, that he has given it unto such "in his son." Surely, then, "he that believeth not God, hath made him a liar," as far as disbelieving any of his divine records can make him such.

But how this text proves "that he who believeth *not*, hath eternal life given him in the son of God, as fully as him who believeth," which Relly (p. 68.) peremptorily asserts he has, I cannot perceive. Indeed, it sounds like a contradiction in terms, to tell of a man's making *God a liar*, and having eternal life in his son at the same time. Beside, he that has eternal life abiding in him, will be very apt to know it, and be fully sensible of it; how then can he be an unbeliever? He must and will believe. He cannot do otherwise, for he has the *witness in himself*. Christ says, John iii. 36. "He that believeth on the son hath everlasting life, and he that believeth not the son, shall not see life, but the wrath of God abideth on him." Surely then, if he not only "shall not see *life*, but the wrath of God abideth on him," he has not *eternal life* "as fully as he that believeth."

But suppose this assertion of the author to be true, and it will fully establish an objection which he strives hard to avoid the force of, to wit, that his doctrine "tends to make faith or believing void." See p. 38. For if the *unbeliever* has *eternal life* as fully as the *believer*, where is the advantage of believing? *Eternal life* is the sum and substance of all towards which faith can be useful, and if the *unbeliever* not only *has this*, but has it

as fully as the *believer*, I think Relly may grant us all the force of the objection, and must in reason allow that this, at least, "*tends* to make faith and believing void."

He argues from Paul's assurance, Rom. viii. 38, 39, of nothing being "able to separate us from the love of God," that the "union of *Christ* and his *church* hath been of *old*, before *faith*, before *time*, and remains to be indissoluble and unchangeable." p. 32. This he would support from the apostle's elsewhere granting, or having proved the possibility of "believers departing from the faith, or falling from grace." Hence he insists that the apostle, in this passage, "of necessity points out something which remains a truth should they *cease* to believe, and such a truth as their unbelief cannot make *void*." But all this is of no weight unless it can be proved that the apostle had this assurance of non-separation from the love of God, respecting all mankind; an attempt to prove which would be most ridiculous. Does it follow from an assurance that included himself and a few steadfast believers, that *none* can be separated? and that union is before time, &c? By no means. But this is not the only instance where this author argues from the word *us*, as applied to *all mankind:* as if what was said of a *few* in the word *us*, holds good of *all*. Now at this rate, those unbelievers who "shall not see life;" but on whom the *wrath of God abides;* are sure of his *love forever*, and may even under the deepest sense of his *wrath*, cry out with joy, and, in the apostle's confidential strains, sing their own assurance of the *love of God;* and the impossibility of their separation from it.

"He that believeth not shall be damned." Mark xvi. 16. Is this compatible with an assurance of never being separated from God's love? Or have the *damned* eternal life as *fully* as the *believers?* Christ says, John viii. 24, "If ye believe not that I am he, ye shall die in your sins," and plainly assured them, verse 21, "whither I go ye cannot come." Is not this utter exclusion from Christ's presence, fully equal to a separation from the love of God? Or can the unbeliever enjoy the latter, in a state of exclusion from the former? Surely he cannot. Therefore the author's above assertion must be rejected.

Page 33, and onward, he states, and after his manner attempts

to answer divers objections to his doctrine. As, first, that it tends to "licentiousness," and to overthrow "the doctrine of rewards and punishments." To this he answers, "To work from an expectation of being rewarded, is to make it of *debt*, and not of grace." But this is his mistake. It is readily granted, as he urges, that we cannot make God our *debtor:* yet may we work, *expecting a reward*, because he has *promised* "to reward every man according to his works." Matt. xvi. 27. It was equally impossible in all ages, (under the law as well as now,) to draw a *debt* upon Omnipotence; therefore Relly's distinction of *law* and *gospel*, as applied to the doctrine of *rewards and punishments*, avails very little, or nothing at all: seeing under both dispensations they are held up to our view, and that as *influencing our lives;* in which sense he allows they are *overturned* by the doctrine of *union*. p. 34.

Now if it appears that *rewards and punishments*, are gospel doctrines, and inculcated as *influencing our lives*, we must certainly reject that doctrine of *union* which *overthrows* or disallows them. Therefore attend, reader, to the language of both testaments. "To him that soweth righteousness shall be a sure reward." Prov. xi. 18. And again, "The Lord shall reward thee." Chap. xxv. 22. This last promise is to him that giveth bread to his enemy, and not only he, but every one that "soweth righteousness," may not only *expect a reward*, but be *sure* of it; and yet acknowledge it is of pure *grace* and not of *debt*. "Verily there is a reward for the righteous." Psalm lviii. 2. Then surely he may *expect* it. Christ says, "Rejoice and be exceeding glad, for great is your *reward* in heaven." Matt. v. 12. Again, "Thy Father which seeth in secret, shall *reward* thee openly," twice repeated, chap. vi. 4, 6; and declares a *reward* to be sure to him that rightly receives a "prophet," or a "righteous man," yea, to him who only gives "a cup of cool water," to one of his "little ones" in the "*name* of a disciple." See chap. x. 41, 42, Now if he that does these things should believe our Saviour's promissory words, and really *expect* to receive the promised reward, would he thereby make it of *debt?* Nay, verily. The promise itself is all *gracious;* the *reward* too is *wholly so:* and yet doubtless our Saviour proposed this *reward*

as an encouragement to these good deeds, or he might as well have been silent. Had he no aim at *influencing our life*, to what end did he tell of *a reward?*

Again, teaching his disciples to give to those who ask, to love their enemies, &c. he adds, "And your reward shall be great, ye shall be the children of the highest." Luke vi. 35. Surely this was meant to *influence our lives;* for the *reward* as here proposed is plainly the ground of inducement to the performance of these deeds of charity.

Paul, to the Corinthians, 1st Epistle, chap. iii. 8, says, "Every man shall receive his own *reward*, according to his own *labour*." Here is *labour*, and its *reward*, and however *works* may be *depreciated*, or he that *works* in expectation of a *reward*, treated as *mean* and *selfish*, it has certainly been the method of the holy spirit, through all ages, to propose *rewards*, as an encouragement to virtue, or as a *stimulus*, to use a word which Relly has in the objection. And whatever nobler principle the more perfect among men may be stimulated by, it is certain that in the present state of human nature in general, the *stimulus* arising from the prospect of *rewards and punishments*, is very necessary; and those who would be thought teachers of the gospel, need be very careful how they oppose those wholesome doctrines so frequently inculcated by Christ and his apostles, lest they depart from, and lead others out of the way of the faith once delivered to the saints, till both teacher and taught "fall into the ditch."

Indeed, it is but too evident, that notwithstanding all we hear of those disinterested principles of *love* and *gratitude*, though good and powerful motives to a truly pious mind, there is in the lives of some who profess them, at least, too much evidence of the necessity of *something* to *stimulate* them, after all their talk of *union*, *inclusion*, &c. The author to the Hebrews, speaks well of Moses, in his choosing *affliction*, rather than the *pleasures of sin;* and the *reproaches* of Christ, than the *treasures of Egypt;* and expressly imputes this blessed choice to his having "respect to the recompense of *reward*;" (chap. xi. 26.) and not only so, but after enumerating a *cloud of witnesses*, who, doubtless, had respect also to the *reward*, he exhorts us to *lay aside*

every weight, and run the race with patience; and to stimulate and encourage us, tells us to look *unto Jesus.* But why look to him? Was it possible for him to be moved by the hope of future bliss, and therein be our example? Why, what says the apostle? "Who for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the throne of God." Chap. xii. 2. Oh! blessed pattern, and encouraging example to us, to endure the cross and despise the shame, and that, like him, from a view of the *joys before us!* Seeing even his exalted mind, his noble soul, whatever he felt of *disinterested love*, &c. could yet stoop so low as to have a fellow-feeling of our infirmities; and so far enter into, and partake of the springs of our actions, (being made conformable to us in all things, sin only excepted,) as to be moved and sustained like us, and for our sakes, by a view of the *joys to come*, therein setting us an example, that we should follow *his steps.*

Let this ever powerfully *influence our lives;* even though men deride us as *mean and selfish:* let us altogether *despise this shame*, seeing the holy, everlasting bridegroom of the true church, is our pattern and companion herein. We shall reap if we faint not, nor draw back to perdition; and in the end, set down with him *on the right hand of God.*

Now that the doctrine of *rewards* may be rightly understood, let it be considered, that it is not to be supposed that a reward of true peace, and divine approbation, necessarily follows upon the performance of every *outward act*, which is considered to be simply *good in itself;* many may perform the *outward acts* of what is called *charity*, and yet receive no comfortable *reward:* as perhaps their said *acts* may proceed from very unworthy motives, or be performed in the mere strength of creaturely ability, uninfluenced by any right sense of duty, or right qualification for performance. But he by whom *actions are weighed*, sees the *heart*, knows all the secret *springs of our actions*, and will without all peradventure, *render a reward according to our works;* according to the disposition and intent of the mind; according as our views are really to his glory, and man's true happiness; and as our dependance is on him alone for ability to perform every good deed. Thus one man may receive a *recompense of reward*

for certain *pious actions*, whilst another may be found in the performance of the *same visible acts*, and yet be far from receiving a *like reward;* he not acting upon sound principles, but, it may be, from ostentation and vain glory, or other unworthy motives, and not from true obedience. But to insinuate that the Author of all good does not *always reward* such good actions as are, through his own assisting influence, and under the dictates of his divine spirit, rightly, and upon good principles and motives, performed; is directly repugnant to the whole scope of scripture, to the voice of right reason, and the promises of him who cannot lie.

Relly says, p. 33, "To suppose that the fear of punishment is necessary to excite man to obedience, is to reverse the scriptures." But does not this assertion *reverse* them? Is not the doctrine of future punishments held up throughout the Bible, to excite men to obedience? Does not even *Jesus* warn us whom *to fear*, and *what* to fear? does he not tell us "to fear him that can destroy both soul and body in hell?" Rom. ii. 7, &c., does not Paul even encourage us to "seek for glory and honour, and immortality," by the hope of "eternal life;" and deter us from *disobedience* and *evil doing*, by a denunciation of "indignation and wrath, tribulation and anguish?" I believe that criticism itself, would be puzzled to disconnect the ideas of *future punishments*, and an *excitement to obedience*, in this awful passage; they being so connected therein, that it is not capable of any other consistent meaning.

Now, reader, judge which doctrine *reverses the scriptures*, that of *rewards and punishments*, or that of *union before time*.

Our author says, p. 33, and 34, "The obedience of fear is diametrically opposite unto the obedience of faith;" that, that of *faith* is "without fear," and that "fear would annihilate it." How then came the apostle to warn such as *stand by faith*, not to be "high minded, but *fear?*" Rom. xi. 20. Why did he not rather warn them *not to fear*, lest their *faith* should be *annihilated?* It seems he thought *faith* and *fear*, so far from "diametrically opposite," that the way to maintain a *standing by faith*, was to be in the exercise of *fear*. Moreover, to evince still further that they are not *opposites*, but may, and do go hand in hand, and

rather support than *annihilate* each other, let us attend to the *faith* of *Noah*, coupled with *fear* in one and the same good act, Heb. xi. 7. "By *faith* Noah, being warned of God, of things not seen as yet, moved with *fear*, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by *faith*." Words cannot easily be plainer in proof of any point, than this text is in disproof of Relly's assertions, and in proof that the obedience of *faith* and of *fear*, may unite in one and the same person, at one and the same time; or, that they may both influence the mind in one and the same good act. Furthermore, the very promise of the new covenant, Jer. xxxii. 10., declares in the name of the Highest, "I will put my *fear* in their hearts," and it is plainly for this reason, "that they shall not depart from me." And, as if on purpose to show the utility of *fear*, in gospel days, and under this new covenant, it is twice mentioned in this one short promise; and the "*one heart* and one way," were to be given expressly to his purpose, "that they may fear me forever," not only for a time, but "forever," and that too, for the good of them and of their children after them.

And now to show that this *fear* is really according to the genius of the gospel dispensation, as the promise of the new covenant foretold, let us read John's account of the angel flying in the midst of heaven, "saying, *fear* God, and give glory to him," &c. Rev. xiv. 7. This was called the "everlasting gospel;" the first word of which, and that too uttered with a loud voice, by an holy angel, was "*fear*." This shows us that the "fear of the Lord" is still, as of old, the "beginning of wisdom." Therefore, we will contend for it as a part of the *faith once delivered to the saints*, and maintain its usefulness against all the *cunning craftiness of men who lie in wait to deceive*, and would reject from the Christian religion the very *first principle of wisdom;* thereby rendering the brightest display of divine providence, to wit, the glorious gospel of salvation, a system of confusion, calculated for a life of licentiousness and dissipation, and far more unworthy of the God of purity and holiness than any system of morality I ever read in heathen authors.

Having sufficiently considered divers of his answers to objec-

tions before, I shall now pass over them, as standing in full force against his doctrine, and touch a little upon his manner of treating the characters of God's precious servants of old. Speaking of Christ, (p. 53.) he says, "All the beauteous characters in the scriptures are his, and are *only typical* in the persons unto whom they are given in the letter." This he aims to prove by the failings which he could fish up, in regard to several of the ancient worthies; as, *Noah's* inadvertent *drunkenness; Lot's* being by the art of his daughters drawn to commit that *unnatural incest;* David's gross *criminality*, &c. As if, because he could fasten some degree of evil upon most of the good men of old, or show that in the whole course of their lives they *once* or *twice* did wrong, they might justly be treated as deserving *every obnoxious character in scripture*, which he accordingly very liberally bestows upon *all mankind*, even the "most upright among men." p. 36. Now, if this were true, would not Noah, Daniel, and Job, Peter, James, and John, and all the apostles, be justly chargeable with theft, robbery, and murder; with every other species of criminality? And yet this author says, of a number by him named, "These men were all types of *Jesus;* their *characters* figurative of his." But surely they could never have been so, had not their "characters, as righteous, faithful, meek, holy, wise, and patient," been *real* in those persons, for how could men typify *Jesus* in characters which were not real in the typical persons? Or, if every "obnoxious character" belonged to them, how were they types of the saviour? But to evince that he has greatly strained the point in thus asserting that every "obnoxious character" belongs to "all mankind," we need but attend to the scripture account of a few only, at this time, as, first of Samuel. He says of himself, 1 Sam. xii. 3, 4, 5. "Behold, here I am, witness against me before the Lord, and before his anointed; whose ox have I taken? Or whose ass have I taken? Or whom have I defrauded? Whom have I oppressed? Or of whose hand have I received any bribe, to blind mine eyes therewith? and I will restore it you. And they said, thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand. And he said unto

them, the Lord is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they answered, he is witness." Now, if Relly's assertion was true, the characters of *thief*, *defrauder*, *oppressor*, and *taker of bribes*, justly belonged to this good man, though the *Lord and his anointed* were witness to the contrary.

The 31st chapter of Job is almost full of his clearing himself from the imputation of a variety of evils, and that not only open and overt actions, but even the inward motions of the mind, as rejoicing "at the destruction of him that hated" him, &c. Yea, he carries his innocency to an uncommon degree, even disclaiming any false covering, disallowing that he had covered his "transgressions," or so much as hid any secret *iniquity in his bosom.* Was this man deserving of "every obnoxious character?" Surely nay. The Almighty himself testified, that he was "a perfect and an upright man, one that feareth God, and escheweth evil." Chap. i. 8. Nor does his gently reproving him afterwards in any wise fasten upon him those many "obnoxious characters," or at all imply his guilt in any of the things he had cleared himself of; for his reproof was quite of another nature, and such as seemed clearly to admit his innocence in these things. For though in *that* day as in *this*, there were not wanting such as durst accuse whom God approved as upright; and though then, as now, "the just upright man is laughed to scorn;" (chap. xii. 4.) yet when Omniscience came to determine upon it, Job was justified rather than those who, disallowing his innocency, were for bringing him under those *obnoxious* characters. These men, it seems, in their condemnation of the upright man, saying, "Thou hast said, my doctrine is pure, and I am clean in thine eyes;" (chap. xl. 4.) and representing the Almighty as putting "no trust in his servants," and as *charging* "*his angels* with folly," had not spoken the thing that was *right*, as Job had, insomuch that the Lord's *wrath was kindled against them;* and he commanded them to *offer for themselves* "a burnt offering," and told them, "My servant Job shall pray for you;" with this striking addition, "for him will I accept." Chap. xlii. 7, 8. I believe Relly's manner of treating the *virtuous*, very exactly

resembles the conduct of those who in that day, in direct contradiction to the testimony of Heaven, ventured to laugh the just upright man to scorn.

Let us just take notice of one instance more, to wit, of Zacharias and Elizabeth. Of these two, the evangelist Luke gives ample testimony, even without any exception, that "they were both righteous before God; walking in all the commandments and ordinances of the Lord blameless." Luke i. 6. There is no doubt, that in the course of their lives they had erred; but to declare that "every obnoxious character in the scripture," was applicable to them, at the time Luke gave this testimony of them, is to arraign the evangelist, as guilty of absolute untruth. Therefore, we are obliged to reject this notion of the author, as something that is entirely founded in a mistaken apprehension. Indeed, he soon contradicts it himself in the strongest expressions; for, says he, (p. 54.) "Those persons were really what the scriptures say they were, that is, righteous, faithful, meek, holy, wise, patient, &c. without any exception. They were so in Christ." Alas! what confusion is here!

This man, in his fourth page, rejects the notion of *reckoning* a *guilty* man "to be what he is not," and ridicules it as a *human quibble;* but here he declares some of the very persons, by him represented in so *obnoxious* a light, were "righteous, faithful," &c. even "without any exception." Can all this be true? If it can, I think we can never be certain of any one truth, by any words in which it can be expressed; and may as well give up all thoughts of ever conveying our ideas by the medium of language. But as of old, so now, in Babel language is confounded! and it is no wonder to me, that a man of good natural abilities, in aiming to build such a tower as this *union scheme*, should assert things really contrary in themselves.

Now what two propositions can be more contradictory than these: that to certain individuals belong "every obnoxious character," and yet they are at the same time *righteous and holy without any exception?* We read of some who were *once darkness*, and afterwards *light in the Lord;* but this represents them to be both *light* and *darkness*, at the *same time*. Is not this the very *quibble* condemned by this author. If it is not, I think

there is no such thing as reckoning a man *to be what he is not.* Nor can this *quibble* of a distinction of persons into what they are *in themselves*, and what they are *in another*, ever reconcile the two diametrically opposite states, of holy and unholy, faithful and unfaithful, &c. in the same persons at the same time; especially, when a union between themselves, (the unholy and him in whom they are *holy*,) so subsists, as to render them "*always one* in *all things*, and not *twain* in any thing;" for if not *twain* in any thing, how can any who are in this union, be unholy in themselves, and yet holy in him, who is in all things like them, the unholy?

But Relly asks, "What is the *medium* between *Christ* and man? If it is not true of them *in themselves*, as I have shown it is not, nor true of them in *Christ*, as the *Greek* and *Jew* insinuate, where is it true of them? It must have its *truth* somewhere." Answer. This manner of arguing, is very inconclusive, for he does but reflect with his *Greek* and *Jew*, on the one hand; on the other he begs the question; for he has not yet *shown that it is not true in themselves*, nor indeed can he: for until *it has its truth in themselves*, it can have it no where, seeing we reject *human quibbles*, and maintain, that as they are in *themselves*, so they are *every where.* True it is, they cannot *cleanse* themselves; yet when Christ has cleansed them, they are *clean in themselves*, though not of themselves; and then the *union* takes place, excluding the necessity of a *medium* between *Christ* and *man.* And so far as the *union* is witnessed, *they* are holy, as *he* is holy; and so far as any defect remains in the *union*, or so far as the people remain unholy *in themselves*, they are *absolutely* unholy: and can never by any possible distinctions, be truly holy in *Christ*, whilst unholy in *themselves.*

Thus I think the author's *medium* unnecessary. For certain it is, that *Zacharias and his wife*, were upright and *blameless*, in *Christ;* and yet this was no other than an actual state of uprightness, and blamelessness, wrought out *in themselves*, by him who worked in them. This is a *union* well worth the parting with all, for the enjoyment of; and as far superior to that *ideal union*, which leaves them after all *unholy in themselves*, though claiming absolute *oneness* with the *most holy*, as sunshine

exceeds the faint glimmerings of a glow-worm; or the delusive appearance of an ignus fatuus.

Under the 56th page, he says, Christ is, "according to the condition of his person and office, the physician, medicine, and patient." Upon reading this, I recollected a variety of things which he has considered as lively figures of the *ancient union;* yea, all things, terrestrial or celestial, he holds to be figures of Christ. See p. 62. But I could not think of any one thing in nature, as a figure of him, according to the idea exhibited in this last quotation; and indeed it is quite beyond my comprehension, how any patient, being sick and disordered, can, as a physician, so administer himself, as medicine, to himself, the patient, as to effect a cure. But if this was true in *naturals*, and therein a figure of the same truth in *spirituals*, would it not follow, that a sick and sinful soul could of itself, unassisted, cure and cleanse itself? than which nothing is more contrary to truth. For though through Christ's strengthening influence, we can do all things necessary, and even work out our own salvation, by the help of his working in us; yet it remains an unchangeable truth, that *of ourselves we can do nothing.*

Perhaps some may query, What is all this to the purpose in regard to Christ's curing himself? But let them consider, that if he is the real sick and disordered *patient*, by means of *sin*, he can no more cure and cleanse himself than the Ethiopian can change his skin, or the leopard his spots. On the other hand, if he is not *really*, in his own *individual character*, polluted and defiled with sin, he is certainly not the *patient*. And as I do consider this short assertion of Christ's "being according to the condition of his person and office, the physician, medicine, and patient," to contain no more than what must be true, if Relly's notions of union were right; or as a short explanation of his whole *creed*, in regard to this *union;* I have thus endeavoured to evince the impossibility of such an assertion being true. It will forever be in vain to think of rendering *straight*, that which is in itself so very *crooked*, by all the possible distinctions of *individual* and *representative character*. For that to which the union *extends not*, is as if the union *was not*. If the union extends not to the very *act* of *sin*, so as to render Christ

an absolute *sinner*, labouring under all the *real* guilt and condemnation thereof in himself, as the actual *committer* thereof, he cannot in justice be called the *patient*. For how can an individual who remains perfectly *whole* and *undisordered* in himself, be at the same time so united to another, as to be the really disordered, sick, and sinful patient? Now if he is not the patient in himself, he is not so in any sense whatever, any more than a strong, healthy practitioner of physic among men, is identically the very sick and disordered *patient*, whom he assiduously endeavours to relieve. For however things may be strained, twisted, and turned, Christ will ever remain to be just what, and no other than what he is *in himself*: and so will every mortal man, at any given time, be just what he is in himself; and to tell of his being one thing in *himself*, and quite another thing, absolutely different, by union with another, at the same time, may amuse such as dwell upon the surface of things, but can never pass for genuine, with such whose eyes are truly opened. And I am heartily sorry for my poor country, that such a gloomy day has ever come upon us: a day wherein such absurdities, however dressed up and glossed over, can find so current a pass among so many of the people: a day wherein doctrines not only of such destructive tendency, but also of such actually pernicious effects, have so much influence upon them.

Relly, speaking of a "plaster or medicine," as comparative to Christ, says, (p. 55,) that it must, when applied, "unite and become one with the wound or disease, that by its superior virtue, it might drain, swallow up, and eradicate the opposite evil." Here, reader, is a theory of physic and surgery, as new and about as unsound as the doctrine he would illustrate by it. The most that a plaster can do in the case of a wound, is to defend it from such things as are inimical to healing; preserve it in a disposition apt or suitable thereto, and assist the operations of nature therein. If all this may be said of it, this I believe is the utmost; for healing is, at least in a great degree, the act of the constitution, and depends on internal impulse. If this is wanting, internal medicine may give vigour to nature's operations; or may, if necessary, assist in removing or correcting an unsound state of the fluids or solids, and in discharging or era-

dicating "the opposite evil," the evil opposite to health or healing; but that the *plaster* becomes one with the *wound*, is yet unproved. But this author not only asserts it, but applies it to Christ, saying, "So Jesus, united unto our infirmities, bare our sins and sicknesses, and carried our sorrows, purging them by himself, through the things which he suffered, until his resurrection fully proved the evil eradicated." Now if this be true, the evil was eradicated long before we committed it, or felt the *sorrow, sin, or sickness* of it in the least degree; whence then, our *sensible feelings* of, and sufferings under it, if so long ago it was not only in part, but "*fully* eradicated?" But this is contrary to Christ's own testimony to some, whose sins he told them still *remained.*

Now if we compare Christ to a plaster or medicine, I should view it thus: man stands in need of *healing*, and, as a plaster, our suffering saviour is at least as broad as the sore. The wound, once made, is liable to various aggravations; to grow worse, and even prove mortal. The plaster, if we suffer it to embrace the wound, (and do not rashly reject it, which we certainly may be in danger of doing, as it sometimes causes much pain and uneasiness,) is able to defend from aggravating things, which might otherwise render the wound mortal; to keep us in a disposition fit for healing; and to assist in working a cure, or, in other words, in our working out our own salvation. If we are so disordered, contaminated, and enfeebled, that we have no might or ability, *he*, as our *internal medicine*, if we will accept, and not reject him as such, which we often do, will invigorate and strengthen us to a thorough purification; till we witness a full *eradication of* "*the opposite evil.*" But let us reflect by the way, how possible it is to resist the operation of this salutary restorative; and then, "how shall we escape if we neglect so great salvation?" How shall we be healed, if we refuse the medicine? Certain it is, we may refuse it, neglect it, and even after once concluding to submit and be cured by it, we may, (in the outward,) instead of regarding the proper directions, run out into the cold and wet, and, through a depraved appetite, eat or drink things opposite to its salutary influence, and thereby not only prevent our restoration, but render our condition

worse than it was before the application of the medicine. This may also be the case in spirituals; and "the last state of that man is worse than the first," as saith the scripture. And though it may be possible for certain medicines to unite with our bodies, and become one; and though it is certain, that Christ and his true church do, upon the cleansing and restoration of *sinners*, witness a real *union;* yet, neither in the one nor in the other of these cases, did there exist any such previous union, as *fully eradicated* the evil long before it took place, or was in any degree *felt.*

Thus the author's comparison stands him in but little stead, but rather serves to illustrate the truth of the contrary doctrine, and to show us the necessity of a co-operation, through the gift received, by all who have actually sinned, in order to the work of sanctification and salvation; and that without this they must forever groan under the malady and sickness of sin. So true is the apostle's saying, "Neither is the man without the woman, neither the woman without the man, in the Lord." 1 Cor. xi. 2.

Here, dear reader, is a similitude full of instruction, and which serves as a confirmation, (far more than all Relly's *figures* can confirm *his notions* of union,) that Christ is not without the creature, nor the creature without him in the work of salvation. But though he once *trod the wine press alone, and of the people there was none with him*, yet now the language is, "If we suffer, we shall also *reign* with him; if we deny him, he also will deny us." 2 Tim. ii. 12. And if we will partake with him in glory, we must drink of the cup he drank of, be baptized with the baptism he was baptized with; and therein witness what remains behind of his sufferings or afflictions, to be filled up in us. See Mark x. 39. Colos. i. 24. These things must be known, or else we are bastards, and not sons. See Heb. xii. 8. But in witnessing these, it is experimentally true, as says the apostle, "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. i. 5. Here, in this fellowship of his sufferings, we know him and the power of his resurrection, as in Phil. iii. 10. We witness his being "the resurrection and the life." John xi. 25. Yea, we moreover herein witness, that "because he liveth, we live also." Read John

xiv. 19. "Being heirs of God, and joint-heirs with Christ." Rom. viii. 17. This is something more than a bare idea of *union* and *inclusion* before time: for in this experience, we feel that a man truly believing on Christ, though he were dead, yet shall he live." John xi. 25. He liveth in him who is "alive forevermore." Rev. i. 18. Here we witness, that if the dead rise not, then is not Christ risen. See 1 Cor. xv. 13. And, however this may refer to the general resurrection of just and unjust; one to the resurrection of life, and the other to the resurrection of damnation; it is also true in individuals. For until the soul that was dead in trespasses and sins, does really rise into life and sanctification, Christ is not arisen in that soul, tell what he will of *union:* for "if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." 1 John i. 6. And I think that doctrine, which has so little of the cross and daily self-denial, as this of previous union comes recommended and attended with, seems very unlikely to increase the number of Christ's cross-bearing disciples.

Relly seems to ridicule the christian doctrine of *heart-work* and *inward holiness;* representing it as a *common* thing, (among such as he brands as antichristian opposers of the true Christ, and scandalizers of the "doctrine of salvation alone by his blood,") to inquire "upon any proposition concerning *Jesus Christ*, doth it tend to promote *inward holiness*, and true *heart* work? If it *does*, receive it; if it does not, reject it, let it be what it will." pp. 59, 60. This seems to be one of his evidences of antichristianism in such, to use his own form of words, "whose names are not in his legend."* But surely it is a much better evidence of their real veneration of Christ, than all the cries of *union*, *inclusion*, &c. which we hear among such as seem to make small account of, or rather reject with contempt, the doctrine of *inward holiness*.

Well, reader, what thinkest thou,—can any proposition concerning *Christ Jesus* which does not tend to promote this *inward holiness*, this *heart work*, be true in itself? Nay verily, the promotion of *this* was his aim and errand. And says the apostle,

* See his Preface, page xiv.

Gal. i. 9. "If any man preach any other gospel unto you than that ye have received, let him be accursed." And now as this author seems to me rather to allow, p. 59, and elsewhere, in substance, that his doctrine, "if it does not immediately oppose, it teaches to *slight* and *disregard* the work of the spirit upon the heart; will not suffer men to look unto that quarter for comfort; will not admit of it, as an evidence for heaven;" I think we may fairly conclude it to be a very dangerous doctrine, absolutely contradictory to that of Christ and his apostles; and in its tendency and influence, really obstructive of the greatest and best of works, that of *inward holiness*, and the heart work of the spirit, under a pretence of holiness in Christ, and of being, to use his own words, "complete in him, though sinners in ourselves." p. 57. If this is a better doctrine than that of *inward holiness*, to which he opposes it, then probably mankind will be benefitted by a doctrine absolutely contradictory in terms; for "complete in Christ," and at the same time actual "sinners in ourselves," is as downright an inconsistency, and as impossible to be true, as the old exploded Popish doctrine of transubstantiation. And to say, we remain actual *sinners*, and yet are *sinless* in Christ; or that he is in all things in the same state as the sinner is, sounds the nearest like that old notion of the bread and wine being converted into the real body of Christ, of any thing that I now recollect, ever to have read in the writings of any protestant author.

May I not again repeat that in Babel language is confounded! And what notion was ever propagated, that more resembles the tower which the ancient Babel builders intended should reach to heaven, than this union system? Perhaps the top of that structure might be hid in the clouds, and so might seem, to the dim-sighted, to reach to heaven: and *this* has its mists and clouds of darkness surrounding it, which such may hardly see through; and therefore think it sufficient for salvation. Now, every man who argues against the truth, if he gains any degree of credit, must find something that will cover or hide the ends of his ideas, from such as believe him; for if they openly appeared, with all their absurdities, none would then receive him. This leads him into a round of words, in order to convey his ideas under a covering,

and though this very covering may hide the absurdities from his *own* eyes, as well as from many *others*, yet when the covering is stripped off, the confusion of language soon appears, and that which was thought to have reached to heaven, is found to be only reared a little into the earth's atmosphere, and hid in the fogs and vapours which darken man's understanding. And were it not for the extreme shortness, and dullness of human comprehension, together with a love of undue liberty, such systems of absurdity could never find patrons among mankind; and even contracted as our natural powers are, yet if we would honestly attend to the *light of life*, the true sun of the spiritual world, and great divine luminary of the soul, those fogs and mists would soon be dispelled, and the doctrines of truth would be as distinguishable from all the disguised schemes of error, as Jacob's spiritual ladder, which really reached to heaven, was from that miserable production of human invention, the tower of Babel. Oh! that mankind would learn wisdom, and come down from the barren mountains of empty speculation, into the green pastures of life, where the flocks of the great Shepherd, are fed with food that is really nourishing, and thereby, instead of feeding on vanity and snuffing up the wind, are daily increasing in the increase of God.

I now come to offer some remarks upon this author's supplement, which he would have us to view as "exhibiting a specimen of apostolic preaching," p. 66. But, alas! the repugnancy thereof to the apostle's doctrine is very evident, and is what induces me to take a little notice of it, hoping, as I proceed, to be enabled in brief to *exhibit* such a *real* specimen of apostolic preaching, as may in some degree serve as an antidote against the influence of his *erroneous exhibition.*

In the first page of this supplement, speaking of the apostle's preaching of Jesus, the Messiah, he says, "all who believed their testimony were thereby sensible of salvation." But James tells us that "faith without works is dead," and asks, "can faith save." See chap. ii. 14, 17, 20, 26. Simon the sorcerer "believed," and yet was in the gall of bitterness and bond of iniquity: surely he was not then *sensible of salvation.*

Relly states, in page 67, that "the apostle says, it is a faithful

saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners. 1 Tim. i. 15. But antichrist says, you cannot be saved except you are holy and good in yourself; nor shall the death and resurrection of Jesus profit you, except you are changed, and made fruitful in all good works, words, and thoughts." Thus he treats the true christian doctrine, which asserts the necessity of good works, &c. as antichristian; and holding them as absolutely necessary in order to salvation, he represents as a conclusion that belongs to "the very sinews of antichrist." But surely he gives antichrist credit for what belongs much more properly to the doctrine of Jesus; for salvation *from our sins*, and not *in them*, was the very errand of our Saviour in the world, and for this reason was his name "*Jesus;* for he shall save his people from their sins." Indeed, the idea of being *saved*, and yet not *changed*, not made *fruitful*, however this change may be ridiculed, is an inexplicable paradox. All the salvation we need, is *from sin* and its effects; for *sin* is the only cause of separation from *God*, and all *divine good;* so that *sin* being *really* not *ideally*, removed and done away, the *love of God is shed abroad in our hearts;* and this is all our salvation, and our chiefest joy. But to tell of Christ's removing, taking away, or *saving us from our sins*, while yet they *remain*, and rule, and reign in us, rendering "every child of man," as Relly urges, "as an unclean thing," is the height of nonsense and absurdity. It is as impossible to be so, as for light to be darkness, and darkness light. I suppose all actual, moral evil, which a man is guilty of, is an act of that soul in him which Relly represents to be in *union with and included in Christ*, and always in his *condition.* Is Christ then so depraved as to be "*wholly an unclean thing?*" Surely it cannot be. Christ is ever holy; and those who become united with him, partake with him in real holiness. So that Christ's *saving sinners*, and his *purifying* unto himself a peculiar people, zealous of *good works*, is the same thing. Our saviour says, "Herein is my Father glorified, that ye bear much fruit." John xv. 8. Such a sentence as this, uttered by a sober Christian in our days, would likely have been called a *sinew of antichrist*, and ridiculed for representing good men as being "*fruitful* in all good works,"

&c. had it not *first* been uttered by him who could not lie. Again he declares, verse 14, "Ye are my friends if ye do whatsoever I command you." Oh! how differently *he* speaks of *doing* from the notionists of our age, who seem to be very fearful of every thing that can be called *works*, and are even ascribing to antichrist that which is the very *glory* of the christian religion; and representing, in frightful colours, the blessed doctrine of our being *changed*, made *fruitful*, &c.

Relly represents antichrist as saying, *We must love, fear, and serve God*, "before we can be said to be reconciled to him." p. 68. But is not this making antichrist, that was a liar from the beginning, to be a teacher of the truth? This must be acknowledged to be the case, or else *reconciliation* and *alienation* are consistent with each other; and we may be both *reconciled* to, and *alienated* from God at the same time.

But this author pretends the above sentence is contradictory to Christ's *reconciling us to God when we were enemies*, as the scripture asserts he did. Rom. v. 10. But where is this *contradiction?* Surely there is no other time in which a *reconciliation* can be wrought between two persons, than when they are *enemies*, or unreconciled. Were they not enemies, nor unreconciled, no *reconciliation* could take place between them; therefore, his own notions of the *sinless* state of mankind, previous to Christ's sufferings, seem much more to contradict the doctrine of our being *reconciled when we were enemies*, than the above good and wholesome doctrine of *loving*, *fearing*, and *serving God*, in order to a reconciliation with him, does.

In the same page he represents antichrist as saying, "We are reconciled by being reformed, changed, and made conformable in heart and practice to God." This he calls an absolute *denial* of "man's being reconciled by the death of Jesus." Answer. The apostle says, (2 Cor. v. 20.) "We pray you, in Christ's stead, be ye reconciled to God." Here was something *to be done*, then not already *done* and *finished*. I ask, could this be *done* without *a change?* Where there is *no change*, things remain as they *were:* therefore, *enemies* are not made *friends*, nor the *unreconciled* fully *reconciled* without a real *change*, a substantial *reformation*, and *conformity of heart and practice to God;*

and this *the death of Christ* lays a solid foundation for the attainment of, through *remission of sins*, and the sanctification of the spirit, and belief of the truth. Hence, our reconciliation *by his death*, and yet through a change, is far from a contradiction. For how can any sensible person think we can be *reconciled to God*, and yet not *conformable in heart* to him. Can that state wherein we are not *conformed to God*, either in *heart* or *practice*, be a state of complete *reconciliation?* If it can, it is time to seek some other word to express our ideas of *reconciliation*, and no longer to use a word which conveys an idea so similar to that state of *heart and practice*, which we are taught by this author to consider as a very different thing.

Page 69, he seems to dislike what he calls an antichristian *distinction*, "between *saints* and *sinners;*" this he asserts antichrist is *constantly for*, "and that not for any rejoicing in *Jesus Christ*, which one hath above the other, but from the *saints* being more righteous than the *sinners;* more holy, devout, and wise." I confess I cannot see why he can suppose the distinction between *saints* and *sinners* is antichristian, seeing it is so scriptural; nor why the "more holy, devout, and wise," have not a greater "rejoicing in Jesus," than others: to me it seems they must have; but, alas! it seems as if a man could not make any pretensions of "holy, devout, and wise," without being charged with waging war with Jesus; though it is absolutely certain that they are the very things which *union* with him establishes in us; and without which our profession of him is in vain.

But it is real *sanctification of soul from sin*, which Relly sets his face against in this supplement, and the profession of which he represents as antichristian. Now it may be depended on as infallible truth, that he who does not witness something of this *real* sanctification in himself, has received no benefit from the death of Christ, but what through his non-improvement, will add to his condemnation; for "this is the condemnation, that light is come into the world, and men loved darkness, rather than light, because their deeds were evil." John iii. 19. And says Christ, "If I wash thee not, thou hast no part in me." Chap. xiii. 8. The whole scope of the New Testament, is di-

rectly in favour of a life of *purity* and *holiness*, and that *really wrought out* in, and *practically* pursued by men; though this is now a butt for ridicule, and he that contends for it, is represented as contradicting the doctrine of *free grace*, and salvation by Jesus; as if the gospel of our salvation was something distinct from a work of *sanctification* wrought in our own souls, through Jesus Christ our Lord.

Mourn, O ye well-wishers to Sion's cause, for the injury done to poor mankind, by such dangerous doctrines, as in this day of dissipation, have too much prevailed!

The author insists again, (p. 70,) that the apostles "preached the person of Christ, the simple facts of his death and resurrection, as justification and forgiveness of sins to the children of Adam;" and plumply asserts, "It was enough that their hearers believed their report of the crucified one." Yea, he ventures to affirm that "the belief of the truth and the purged conscience, were then inseparable." Answer. Then Simon the sorcerer may be said to have had the *purged conscience*, when *in the gall of bitterness, and bond of iniquity*, he was excluded from any *part* or *lot* in this matter. See Acts viii. 13. And, doubtless, many in these days believe the *simple account of facts* relative to *Christ's death and resurrection*, and yet remain with Simon, the *believing* sorcerer, in this very *gall of bitterness, and bond of iniquity:* unto whom were Peter now to preach Jesus, he might probably, as *then*, and with equal propriety, declare they had no *part* or *lot* in the matter.

Here is a *specimen of apostolic preaching*, though as opposite to Relly's as *exclusion* is to *inclusion*. Let us now attend to Paul's preaching to Elymas. "O full of all subtlety, and all mischief, thou child of the devil, thou enemy of all righteousness! wilt thou not cease to pervert the right ways of the Lord?" Acts xiii. 10. This Elymas was one of those children of Adam, for all which Relly seems to think the simple fact of the death and resurrection of Christ, entirely sufficient for justification and forgiveness of sin; and yet Paul calls him a "child of the devil;" yea, an "enemy of all righteousness." I marvel why Paul did not tell him, "Go in peace, thy sins are forgiven thee,"—instead of such a harsh salutation, if the *simple fact* he

had to *preach*, contained the absolute *justification* and *forgiveness* of this *child of the devil.*

But to discover in what sense the apostles preached Christ's death and resurrection, in order to justification and forgiveness of sin, we may just look at Peter's testimony, Acts iii. 26. "God having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Here the *blessing* lies in being *turned away from their iniquities.* Is this nothing more than the *simple facts* of his *death* and *resurrection?* Surely something more is herein contained; and so necessary was this turning away from iniquities then thought, though ridiculed now, that in this same chapter Peter earnestly exhorted them thus: "Repent ye, therefore, and be converted, that your sins may be blotted out." verse 19. Thus we see *repentance* and *conversion* were of great account in that day, and very important subjects in the true "apostolic preaching," as many other passages abundantly evince, however they may be slighted *now*, under pretence of exalting *Christ alone.*

Men are very prone to extremes. One while, all the good works which can be done by, or wrought in man, by the operation of the *spirit upon the heart*, is cried down, as of little or no importance, and "every child of man," represented "as an unclean thing," to whom belongs "every obnoxious character;" as if Christ's righteousness could stand on no other foundation but that of absolute, extensive *filthiness*, even in every redeemed soul. Anon, the scale turns, and up comes the other extreme, and now every one who can believe an account of *simple facts*, concerning Christ's *death* and *resurrection*, is asserted to have "the purged conscience." Here the two extremes come together, in the same persons; they are upon this plan, individually with Simon, "in the gall of bitterness and bond of iniquity;" yet have "the purged conscience" at the same moment, and their hearts *exult* in the belief of "the truth, nothing doubtful of" their "interest therein." Yea, *doubtfulness* is charged to antichrist, as something tending to make "void the word of God:" at least *nourishing* "this doubtfulness," and *recommending* it "to others, as prudent, religious fear," urging "that the greatest danger lies on the side of a confident believ-

ing," is represented as one of antichrist's *traditions*, whereby he *aims* "at making void the word of God." Thus, "a confident believing," as to personal interest in Christ, is preferred to *doubtfulness* and *religious fear*, even in such as remain captives to *uncleanness*, yea, such who are "as an unclean thing." But we find Paul taught the doctrine of "religious fear," even to *believers*, to such as stood by *faith:* "Thou standest by faith, be not high-minded, but fear." Now why did he urge this *prudent fear* upon them? Why did he not tell them all was *sure* and *certain;* that they were *sinners*, and such Christ died for, and that it "was enough" only to *believe* the "report of the crucified one?" Why, it seems he was quite of another mind, and therefore, presseth the "prudent religious fear," so much condemned in our day, and grounds it, as his next words show, upon the possibility and danger of their being yet *cast off:* "for if God spared not the natural branches, take heed, lest he also spare not thee." Rom. xi. 20, 21. Here again, is a "specimen of apostolic preaching," or writing: *fear*, and *take heed*, is the injunction; "lest he also spare not thee," is the reason; very different from some modern *exhibitions.* In the next verse the apostle speaks of the *severity* of God on them *which fell*, in that they were *broken off*, and very aptly turns the attention of those whose *standing* was then by *faith* to his *goodness* towards them, saying, "But towards thee, goodness, if thou continue in his goodness." What! is there an *if* in it? Verily there is, as much as Relly disapproves of conditions; and such an if too, as may well support the *fear* which this great apostle here inculcates; for he immediately adds, "otherwise thou also shalt be cut off." Thus it is evident that our standing, and abiding in Christ is *conditional—if* we *continue* in his goodness; otherwise we shall surely be *cut off. Take heed*, therefore, is much better counsel, than to cast off all "prudent religious fear," as if no danger surrounded us, and we were immovably *united* to, and *included* in him whose *standing* is certain *forever.*

In order to establish the righteousness of Christ, as it were upon the ruins of *good works*, Relly affirms, p. 71, "Were we always to determine of our good and evil, by the perfect law, it would be much more easy with the greatest pretender to piety,

to *number* his good fruits, than it is to *find* them." But surely he goes too far; *good fruits* have been *found* in many, and may be again, as bad as the times are, and as much as Relly's doctrine tends to root them out of the world. I have already produced testimonies in favour of divers, and of some who were even "blameless," and that in "all the commandments of God." Indeed, it is absolutely ridiculous to suppose "the perfect law," requires any impossibilities, or that it is not *perfectly* adapted to our *state*, and to our power to obey, through the assistance afforded us. I have long marvelled at the weakness of man, in supposing we were under a law, which we could not, through divine assistance, keep and observe. The very *goodness* of God forbids me to believe any such thing. Indeed, if we were under such a law, or if it was possible we could be, our breach thereof would be no evidence of *guilt* in us; for the omission of what is above our capacity, is not chargeable upon us as a crime, and men may tell what they will of the *purity* of *God*, of his *law*, and of our *weakness* and *inability*, it still remains as clear as day, that *that* is no law to us, which we receive not ability to observe. *God* is doubtless *pure*, his *law* is *perfect;* but what of that? It would not be so were it not adapted to our *state* and *condition*, and such as through divine help we might obey to a tittle; "walking in all the commandments of God, blameless." What his law may be to *angels*, concerns not *us;* his law to *us*, is, without all doubt to me, exactly suited to the ability given *us* to perform all the precepts thereof. It is true, of *ourselves* we can do *nothing;* but it is as true, that through *Christ's strengthening influence*, we can, with the apostle, "do all things" required of us. He that will deny this, may as well deny the *justice of God.* And to grant it, and yet maintain that it is easier to *number*, than to *find* the *good fruits* of the most pious among men, is a stretch of absurdity, too great to be tolerated among persons of coolness, and sedate thought. Many are the *good fruits*, which are to be *found* among people of the various religious denominations; and I believe it would be great breach of charity in me to presume that none of them were strictly according to the real intent of the *perfect law:* and I am abundantly confirmed that this strain of running down *good works* is so far

from any real honour to Christ, that it greatly encourages that luke-warm, unconcerned, and libertine state, which brings real dishonour upon that worthy name.

Relly boldly affirms, p. 73. "They were taught to drop all distinctions, and no longer to consider men as *clean* and *unclean*, as *chosen* and *rejected*." This he would support by Peter's being taught not to "call any man common or unclean;" and he denies that this language was uttered to Peter, "because mankind were reformed," &c. whereas, the plain reason why he was not allowed to call Cornelius "*common*, or unclean," was because he was "cleansed;" and the plain sense of this passage is opened in the voice which Peter heard, saying, "What God hath *cleansed*, that call not thou common." Acts x. 15. So that this passage, instead of "dropping all distinctions," as of "clean and unclean," in fact supports this very distinction, in the words "what God has cleansed." Here we see the very grounds of the prohibition. And had not Cornelius been *cleansed*, Peter might have called him *unclean* with propriety; but we read in the account, that he was "a devout man, and one that feared God;" "a just man," whose "prayers and alms" had gone up as a "memorial before God." Surely, this author chose a very unlikely passage whereby to overthrow "all distinctions:" seeing the very man referred to in this text is so eminently *distinguished* for his *good fruits;* and I believe we may venture to conclude they were *found*, before they were so particularly *numbered;* as also that the prohibition to Peter was absolutely founded upon this work of *cleansing*, this *reformation* in the *devout* Gentile.

However, to show that the gospel, instead of *dropping all distinctions*, is full of them, and even these very ones too, of *clean* and *unclean*, *chosen* and *rejected*, let us advert to Christ's own testimony: "Ye are not of the world, but I have *chosen* you out of the world." John xv. 19. Here is a plain distinction, "the world," and the "*chosen*." Again he says, "Ye are *clean*, but not all." John xiii. 10. Here is the very distinction of *clean* and *unclean*. He had said just before, "He that is washed needeth not save to wash his feet, but is *clean* every whit." Thus we see what a thorough *washing* will do; it does

not leave "every child of man" in a polluted state, "as an unclean thing," according to Relly's doctrine, but it really *cleanses* them who are so *washed;* they are clean every whit:" but so are not *all men*, "for he knew who should betray him; therefore he said, "ye are not all clean." verse 11. Here, in two verses, the word *clean* is thrice used by the saviour, plainly pointing out the *distinction* which this author is for *dropping*. Again, no further on than the 18th verse, he says, "I speak not of you all; I know whom I have *chosen*." Therefore let all solid Christians *keep up*, yea, and also *live up to*, these good old distinctions, and consider all such as would *drop them*, as bringing another gospel, and not the *faith once delivered to the saints*.

In vain is his pretence that this prohibition to Peter was owing simply to "the death and resurrection of Jesus," and that "it was there that God had *cleansed* them;" for that, upon his own principles, would apply equally to *Simon the sorcerer*, and every other vile and filthy wretch, as to *devout Cornelius*. Why then do we read so much in the New Testament of the *uncleanness* and filthiness of men, even after the resurrection?

The gospel testimony stands firm against all *uncleanness*, and against the unconverted as absolutely *unclean*, notwithstanding all the sufferings of *Jesus:* for there is something yet to be done in order to sanctification. There is no being *disciples of Jesus*, but through *self-denial* and the *daily cross*. This is his own testimony; a severe one indeed to the man of sin; which induceth such as don't love to endure this blessed *cross*, to shift and turn, seeking *many inventions* to evade it: but true it is, he that *will reign with Christ must suffer with him*. His sufferings, which yet *remain behind*, must be *filled up in his body the church*, and those who partake not herein are *bastards, and not sons*. The flimsy distinction of *clean in Christ*, whilst *unclean in themselves*, can never be reconciled to the plain simple dictates of common sense. It is no better than Adam's fig-leaf covering, though it will forever require more art to *tack* it together, so as to hold, than is necessary in material fig-leaves; yet I will venture to affirm, it is a *broken cistern, that can hold no living water*.

Christ says, "He that hath my commandments, and *keepeth* them, he it is that loveth me." John xiv. 21. Again, verse 23,

"If a man love me, he will keep my words." Now, can any rational mind believe he meant this only of *himself*, and not of *mankind?* It seems to be represented that *Jesus* has *obeyed* and *kept* the *commandments*, and that we are complete in him, through *his* obedience, while very disobedient *ourselves*. Let us read these sentences as speaking only of Christ's *own obedience*, and see what sense they contain: "He for whom I myself have kept my own commandments, he it is that loveth me." And, "If I for any man do love myself, I will for him keep my own words!" In another place he says, "Ye are my friends if ye do whatsoever I command you." Chap. xv. 14. Did he mean here, "ye are my friends if I for you do whatsoever I command you?" Surely he meant quite another thing; for upon Relly's plan, no *if* could have place here, seeing it is held that he has done *this* equally for *all men;* and yet he speaks of such as *hear his sayings and do them*, and of others who *hear* them, and *do them not;* and to the latter he denounces a *great* and dreadful *downfall*. See Mat. vii. 24, &c.

Relly speaks of "every child of man," as has often been mentioned, "as an unclean thing;" yet insists on it that they are all *united to*, and *included in Christ*, so as to render *his condition* always theirs, *they* and *he* constantly one in *all things* and not *twain* in *any* thing. Now let us before we dismiss this extraordinary Treatise just view these few sentiments, and seriously consider what an accumulation of *sin*, *guilt*, and all manner of uncleanness this will centre in that holy one: all the sons and daughters of Adam, as abominable unclean things, united to and included in him the spotless son of God. Does not this represent him as a cage of *unclean* birds; a fund of filth, and sink of sin? I think he that denies this, may be expected to deny any thing that can be advanced, if it suits not his favourite theme.

Come, my dear fellow creatures, away with all such idle imaginations, and come home to the good old primitive doctrine of Jesus, the doctrine of *rewards according to our works*, according to the *deeds done in the body;* for let men rack their inventions till death steals upon them; twist, torture, and pervert the scriptures as they will, to frame some other system; nothing else will stand the test and scrutiny of truth. And it is as much in

vain to address mankind in a religious way, upon any other principle beside the *free agency* of man, his power of choice, and the possibility of his *obeying*, and receiving a *reward;* or *disobeying* and suffering a just *punishment*, as it would be to tell oaks and cedars to *arise*, *take up their beds and walk.*

Therefore, I will conclude my remarks upon this system of union, which represents man as *unable to obey*, and as *certain* not to suffer in his *own person*, the weight of condemnation due to his crimes, with these beautiful lines of the poet:

"Blame thy conduct,—charge not heaven;
On thy head thy blood will lie;
Ev'ry help to thee is given,
Suiting man's free agency."

SOME REMARKS

UPON THE DOCTRINE OF

UNIVERSAL SALVATION,

AS IT IS CALLED;

IN ORDER, IF POSSIBLE, TO DRAW SOME OUT OF, AND TO PRESERVE OTHERS FROM THE DREADFUL SNARE.

And first, I wish my readers to view it in its baneful influence upon the affairs of human society here below. Thousands among men are naturally prone to pride, ambition, tyranny, and revenge, as well as lust and concupiscence; but the fear of future punishment has doubtless restrained multitudes from perpetrating the worst of crimes, to which their temptations and inclinations were so strong that nothing but an apprehension of future retribution would have restrained them. And now if this *sin-pleasing* doctrine should be generally embraced by the people, what will save us from an inundation of the most shocking barbarities, and most impious enormities? But says the advocate for this *notion*, Will any man do *evil* because he thinks God is *good?* But not now to insist at large that the believer in *future punishments* thinks, and rationally too, that God is

good, as fully as the *universalist*, I answer, What if men don't do *evil* merely because God is *good?* yet if a wicked person has a temptation to cut his own or his neighbour's throat, I maintain it, that he will be much more likely to yield to that temptation, if he is firmly persuaded that all will be for ever happy, than if he is stared in the face with the dreadful apprehensions of "*everlasting punishment.*" And if apprehensions of this kind could be fully eradicated from the minds of all men, I have not the least doubt, as bad as their conduct *now is*, that it would in the general be very soon vastly altered for the worse. I believe their *malignant* passions would soon burst forth into dreadful acts of *violence*, *cruelty*, and *revenge*, into *murder*, *suicide*, &c. and their *concupiscible passions*, into horrid scenes of *drunkenness*, *fornication*, *adultery*, and all manner of *wantonness* and *dissipation.* Alas! what hopes could a man have that the beloved wife of his bosom, or his daughter, the darling of his heart, would not become either the *willing* partner of the most detestable libertine, or the *reluctant* prey of the most abandoned ravisher? What will prevent the ruling powers, if disposed to tyranny, from *chastising* the people with *whips* and scorpions? How will the poor be fleeced! How will the rulers riot in plenty and profusion, while the people pine away in poverty and want, in toil and slavery! On the other hand, supposing the rulers to be *virtuous*, what will prevent the subjects from frequent attempts, in some concealed manner, by poison or otherwise, to free themselves from the regulations and restraints of just authority? Moreover, how often shall we hear of persons in afflicted circumstances putting an end to their *own lives*, in order to enjoy eternal happiness! How many to get rid of paying their just debts, will, beside many other species of fraud and violence, watch an opportunity privately to cut the thread of life for their creditors! How many wives to get rid of their husbands, and husbands to be rid of their wives, will secretly convey the fatal poison to their vitals, or lay a deadly instrument to their throats! What bribery and theft, what robbery and assassinations will abound! &c. &c.

Some may laugh at all this, and pretend it is chimerical; but I doubt not that a few years experience would bring dismal evi-

dences, and thoroughly convince all who stood open to conviction, of the reality of these horrid consequences, should this opinion fully prevail. Indeed, I believe many serious thinkers, have sorrowful apprehensions that many corruptions have much increased already, by means of the spreading of this pernicious doctrine. And I can say with truth, that upon several of these boasters of the righteousness of Christ, and of their union with him, being checked for their excess and corrupt communication, they have immediately presumed to justify their conduct, upon the principles of *Christ's mediation;* and, with oaths and execrable language, have insisted upon it that "Christ died for all, and so the debt's paid;" or to this purpose. This is the way in which many *propose Christ*, (to use Relly's words,) *as a salve for every sore.* They have insisted that their drinking, swearing, and carousing were not to be charged to them, but to be, or had been laid upon *Jesus*, not only to *their* exemption from punishment, but from *restraint;* and so they would break forth, and with polluted lips and contaminated breath, pretend to sing the righteousness of Christ, and the merits of a crucified saviour! triumphing in their abominations, over the fear of death and judgment. Such like discourse and behaviour is too often the effect which this doctrine has upon *licentious men.* And though some of them, (I hope many,) are better disposed; yet even upon the minds of the *well disposed*, I am very apprehensive that it will, in almost every instance where it is fully embraced, produce more or less relaxation of religious engagement, and lessen the circumspection of their minds; if it does not, in some degree, increase levity, and looseness of behaviour. And I believe I may safely conclude, from impartial observation, that divers, even of my acquaintance, have pretty plainly manifested such alterations in themselves, soon after making open profession of this benumbing opinion. May the lives of such of its professors as are evidently the worse for it, tend to banish it from among men. On the other hand, I know not one single instance of a person's reforming his conduct upon embracing it, though I have known many of its advocates. Sad evidences these, of its fatal tendency, as well as whence it took its rise!

And as I hinted something of its tendency to produce mur-

der and suicide, I may here relate the heads of a tragical scene, transacted a few years past, here in New England; accounts of which have been published, and I suppose no one in these parts, pretends to doubt the reality of it, viz. A man, whose circumstances in life had much declined, having unhappily rejected the belief of future misery, and imbibed the notion that when people die, they are all happy to eternity, was, under the influence of these ideas, so infatuated, as deliberately to contemplate the death of *himself*, *his wife*, and *four children;* all which, according to accounts, as far as I know, uncontested, he actually deprived of life in one night, declaring in a letter which he sent about the time of the horrid deed, by a servant maid, (the only person of the family who survived,) to a friend in the neighbourhood, that before his friend should read the letter, he and his family should enter into a *happier state.* This is one sorrowful instance of the *natural* and *genuine* effects of disbelieving the scripture doctrine of *future rewards* and *punishments!* Perhaps the man who is bigoted to this fond notion, may say, this poor wretch was delirious; but it appears by the account, that "the jury of inquest were of opinion, that he was of a *sound* mind, and returned their verdict accordingly." And the account further adds, "'Tis very evident he was rational on every other subject: on this, no one conversed with him." And also, that "in letters and papers he left addressed to sundry persons of his acquaintance, wrote a short time before his death, he declares he has had in contemplation for *three years* past, the awful tragedy he now proceeds to act, with *all imaginable deliberation* and composure of mind."

One would think it would have been discovered in such a length of time, had he been *delirious.* But granting he was delirious when he stretched forth his hand to the diabolical deed, what can we suppose more likely to produce *delirium* in a mind troubled on account of depressed circumstances, than the workings of such ideas. Often ruminating upon worldly disappointments, joined with an *unshaken belief*, (if such a thing is possible,) that death would immediately land him in never-ending felicity, looks as likely to spur on a man to self-murder as any thing I can think of. Or, if his *hope* is weak and fluc-

tuating, as to future happiness, if he *now* believes it, and *anon* doubts it, it looks as likely, through its workings up and down in the mind, and by the mind's dwelling and *contemplating* upon it, sometimes almost resolved to *proceed*, and then again struck with *fear* and *intimidation;* I say, it looks as likely to make a man *delirious* as any thing I can imagine. So that perhaps it don't very greatly alter the case, whether he *was* delirious or *not*. However, it is most likely his *delirium* was that of a *deluded* mind and *darkened* understanding, in justice suffered to come upon him, as upon those we read of, who, "when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened." Rom. i. 21. And *dark* indeed must this poor creature have been, or he never could have said, in one of his letters, speaking of this sad catastrophe, "I mean to close the eyes of six persons, through perfect humanity, and the most endearing friendship, for never mortal father felt more of these ties than myself."

Oh! the hardness of heart which such principles produce! Let us seriously reflect a moment upon this affecting scene. What! lift a hand, charged with the instruments of death, against a beloved wife and tender offspring! Is this the dictate of humanity? Humanity recoils at it, and pronounces the man a *wretch* who could perpetrate such a crime, and call it *humanity*. But is it not plain that this act proceeded from *pride* and *ambition*, backed with delusive hopes of *future happiness?*—from an unmortified, haughty disposition, which could not submit to his allotment, but chose death rather than declining circumstances? It is more than probable, it is almost certain, that such a man would gladly have lived and enjoyed his family here on earth, without once thinking that humanity required him to be their butcher, could he have flourished in pomp and worldly prosperity, exempt from disappointment. Now, had he been a true experimental Christian, how would his confidence have remained unshaken in the providence and promises of him who adds all things that are necessary and best, to all those who first seek his heavenly kingdom.

But when a man's heart is evil, his disposition unmortified,

and at the same time his principles such as take off all that restraint which arises from the dread of future punishment, and righteous retribution; whose life can be safe in his company? or, who is not in danger that is near him? Many, in these days, are the proud and ambitious; many the turbulent, malicious, and cruel. And not a few among them, who are in declining circumstances. Such principles, in the hearts of such men, are like swords and daggers in the hands of mad-men: they have very naturally a dangerous and pernicious influence on the manners of mankind; and tend directly to let loose all the malignant passions of envenomed and revengeful desperadoes.

It may be said, this man was a deist; he did not believe in any divine revelation at all, and therefore he wrought this wickedness; but it amounts to the same thing, as to any influence which the dread of futurity could have had upon him, whether he disbelieved the doctrine of future punishments, as a *deist*, or otherwise. It is plain, he acted upon the flattering principle and hope of the immediate and eternal happiness of all men after death; and this I think comes fully up to the matter in hand, and casts, as it ought to cast, a gloom of horror, a shade of darkness over such dangerous opinions, whether held by *deists*, or others; for I think they are equally likely to follow the footsteps of this miserable man. And indeed, who knows but Divine Providence may have suffered one of such sentiments to perpetrate such a detestable crime, in order to stamp disapprobation upon the doctrine, alarm mankind, and open their eyes to view it in its natural effects, and direct tendency; at a time when it is perhaps more propagated in this part of the world, than ever before; and serves as an introduction to pride and arrogancy, dissipation, uncleanliness, *and other* horrid actions. Indeed, I fear too many who avoid an open profession of it, and even members of other societies, have been inwardly weakened and wounded by its delusive influence.

In the next place, I wish such as allow that God does punish men at all, for any of their evil conduct, even in this life, may seriously consider, why he may not as consistently with his goodness and mercy, punish them *hereafter?* And when he has once *whet his glittering sword, and his hand has taken hold on*

judgment, who dare limit him, as to the duration of the punishment? Is there any work of reformation, or repentance in the grave? Is there not a time when God's language to impenitent sinners is, "He that is filthy, let him be filthy still?" Rev. xxii. 11. Does he not say, "My spirit shall not always strive with man?" Gen. vi. 3. Well, when his spirit ceases to strive with man for his amendment, is there any thing in heaven or earth beside, that ever can recover him from his *filthiness?* Must he not from absolute necessity, forever "remain filthy still?" Has not Christ as plainly pronounced the *punishment* of the wicked to be *everlasting*, Mat. xxv. 41, 46, as he has asserted any one thing? Has any man been able to prove that the word *everlasting* here, is not the same identical word, letter for letter, in the original, as is otherwise translated *eternal?* I should think that even a school-boy in *Greek* might see it is the *same*. And is it not in Christ's description of the general judgment, evidently translated into both these English words, for the sake of greater smoothness, and harmony of expression, as it were, to avoid tautology? Has not Christ plainly told us of the "danger of eternal damnation?" Mark iii. 29. See also Mat. xxiii. 33. Has he not repeatedly told us of *unquenchable fire;* of the *worm that dies not*, and the fire that "never shall be quenched?" Read Mark ix. 43, &c. Do we not read, Jude 7, of the "vengeance of eternal fire," and in other places of many affecting descriptions of a dreadful hereafter? In short, is there any word in any language, whereby *eternal punishments* could have been more plainly pointed out, than by such as are used in scripture, on the subject of futurity.

From all which I think it is evident, that neither Christ, the prophets, nor apostles, had any intentions of promulgating the doctrine of eternal happiness for all who die impenitent sinners, in any of their painful labours among mankind. On the contrary, the watchword throughout the gospel is, "Work while the day lasts, for the night cometh wherein no man can work." And however any may be pleased with the hope of enjoying *eternal happiness*, after suffering *everlasting punishment*, I have no inclination ever to enjoy their repose, or to partake of the consolation arising from such a hope.

I have heard some with great confidence insist upon the impossibility of eternal punishments, from the soul of man being, as they insinuate, a ray of divinity, or an emanation from God. But even if it were so, I cannot perceive that this would any more conclude against one kind or degree of punishment, than another; for do but grant the soul of man to suffer only an hour's punishment for sin, and the argument loses all its force. And he that will deny that punishment is inflicted for *sin at all*, must make very bold advances toward a full rejection, not only of all sacred record, but also of reason, experience, and common sense.

I would now crave the reader's patience and solid attention, while I a little longer detain him, with a number of scripture passages, and remarks, which I hope are not unworthy his serious consideration.

John x. 28. Christ says of his *sheep*, "I give unto them eternal life," and adds this gracious promise, "they shall never perish." Now who are these his *sheep?* Surely not all mankind, for he expressly told the *unbelieving* Jews, but two verses before, "Ye believe not, because ye are not of my sheep." Here it plainly appears that some are *not* the *sheep* of Christ, unto whom he *giveth eternal life;* and it more abundantly appears, in that the scripture bears ample testimony, that some absolutely do, or shall *perish;* for how can such as *do perish* be of the *sheep* who *shall never perish?* Many are the texts which declare that some *perish:* a few may suffice for probation of this point; as Acts xiii. 41, "Behold ye despisers, and wonder and perish." 1 Cor. i. 18, "The preaching of the cross, is to them that *perish*, foolishness, but unto us which are *saved*, it is the power of God." Alas! "the preaching of the cross" still remains to be treated as *foolishness* by too many; but let it be remembered, that it is also still *the power of God* unto them *that are saved.* But what meant the apostle by ranging such as *are saved*, in direct opposition to *them that perish?* Is it not plain that he viewed *them that perish*, as utterly excluded from the joys of such as *are saved?* Does he not evidently use the word *perish* in direct *contrast* with that of being *saved?* Does he not again in his second to the Corinthians (ii. 15,) set these two

states in the most striking opposition, saying, "We are unto God, a sweet savour of Christ, in them that are *saved*, and in them that *perish?*" But, mark well, to the *one* they were a *savour of life*, and to the *other* a *savour of death:* so opposite are the states of the *saved*, and of *them that perish.*

Let none say, it is only *sin*, *satan*, or our *evil dispositions* that *perish*, as I have often heard ridiculously advanced; for it is *in them that perish* that satan worketh: "Even him whose coming is after the working of satan, with all power, and signs, and lying wonders, and with all deceiveableness of unrighteousness *in them that perish;* because they received not the love of the truth, that they might be *saved.*" 2 Thess. ii. 9, 10. Here we not only see they are again said to *perish*, but it is expressly "because they received not the love of the truth, that they might be *saved.*" Will any be fool-hardy enough to assert, that these are of the number of Christ's *sheep*, unto whom he *giveth eternal life*, and who *never shall perish?* If they are, where is the difference between *perish*, and *not perish?* Or, can any be so absurd as to suppose, that those who are here positively said to *perish*, are not *men?* Are they not plainly such *in* whom he worketh, "whose coming is after the working of satan?" to wit, he who now rules *in* the children of disobedience, the fallen, rebellious sons of Adam.

The beloved disciple says plainly, "No murderer hath *eternal life* abiding in him." 1 John iii. 15. Surely then, every one who deserves this character, which he says is "whosoever hateth his brother," is excluded from the number of those *sheep* unto whom our Lord giveth *eternal life.* I believe the depth of criminality, in hating a brother, under any pretence, is too seldom fully apprehended; and doubtless every man, who finally continueth in this disposition of *hatred*, and therein destitute of *eternal life*, will witness to his unspeakable sorrow, that "his latter end shall be that he *perish forever.*" See Num. xxiv. 20.

So far is the scripture from countenancing this sin-pleasing notion that all mankind will be saved. Indeed, our dear Lord told some in that day, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Mat. v. 20. But upon this

union plan, these very *scribes and Pharisees* had the righteousness of Christ to all intents and purposes, and were *one with* him in *all* things, enjoying his *state* and *condition* in the fullest manner possible. How then could they be excluded the kingdom? Must not *their righteousness* be the same as *his*, if *he* and *they were one in all things?* Why then need any have a righteousness superior to *theirs?* Or how can any be excluded for want of the most excellent *kind* or *degree* of righteousness, if all have that which *really is* the *most excellent*, and that in the *highest degree possible?*

Christ wept in very moving language over such as he *would have gathered*, but positively declares, "ye would not." His language is, "Wo unto you scribes and Pharisees;" and after upbraiding them of their wicked works, he proceeds thus: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Now does not this, with his next words after telling them "ye would not," to wit, "behold your house is left unto you desolate," point out a most forsaken and undone condition? They had resisted his invitations, and "would not" be *gathered*, till their house was left unto them *desolate*, and till the things belonging to their *peace* were *hid from their eyes.* See Mat. xxiii. 29, to the end. Luke xix. 42. Oh! that none may ever, through a false hope of *peace*, and even while crying *peace, peace*, to themselves and others, resist the *gathering* invitations of divine love, till true *peace* is forever *hid from their eyes*, and till total *desolation* comes upon them! This may be depended on as the infallible portion of all who *die in their sins*, for where Christ *is gone*, they *cannot come;* and "there is no peace, saith my God, to the wicked." Isai. lvii. 21.

Next let us view Deut. xxix. 18, 19, 20. "Lest there should be among you a *root* that beareth gall and wormwood; and it come to pass when he heareth the words of this curse, that he *bless himself* in his heart, saying, I shall have *peace*, though I walk in the imagination of mine heart to add drunkenness to thirst: the Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall *lie upon him.*" Now observe his false confidence, "I shall have *peace.*" Just the

language of the universalists; some of which I believe I have known, who, in this dangerous *confidence*, have greatly given way, upon embracing this *opinion*, to "add drunkenness to a thirst," which they had long before been known to have had, but from the frequent indulgence whereof they had in great measure been restrained. But when once a man begins to "bless himself in his heart," in the mistaken assurance of "peace" in sin, what shall restrain the sallies of licentiousness, or check the growth of the *bitter root?* Will he not naturally proceed to "add drunkenness to thirst?" Will he not give a loose to perverse inclinations? And is not the proper preservative proposed in this passage, "the Lord will not spare him?" So far from sparing him, that his *anger* shall even *smoke* against him. Let all, therefore, beware the dreadful illusion; for most assuredly this false hope of peace will fail; most certainly "there is no peace to the wicked."

I have been grieved to hear individuals attempting to justify their licentiousness by the merits of Christ. It was truly mournful to hear them urging that "the debt was paid" by *him*, and therefore it was no matter about *their* conduct. I am sensible the more sober and judicious among them do not commonly treat the subject in this manner; nor would I urge the unguarded expressions of a few, as a sample of the general opinion among them; but as the fundamental principle also says, with those few, "the debt is paid," I would it might be seriously considered, whether many, if not most of those who walk pretty uprightly among them, are not, notwithstanding a good degree of circumspection, weakened in their religious engagements, by the flattering influence of that sentiment, and so far diverted from true watchfulness and devotion, as to be much deprived of the sweetness of such divine enjoyments, as some of them were once favoured with. And if it be found that some, though ever so few, have been hurt by the doctrine, and that none have been evidently reformed in life, by the promulgation of it, it deserves to be well weighed whether it can possibly be the genuine doctrine of him whose work is to finish sin, make an end of transgression, bring in everlasting righteousness, and purify unto himself a peculiar people, *zealous of good works;* and

who declares a life of daily self-denial absolutely necessary to *discipleship.*

Jer. vii. 4. "Trust ye not in lying words, saying, the temple of the Lord, the temple of the Lord, the temple of the Lord are these." These are really "lying words" in the mouths of all the unconverted: but is not their *trusting* in a hope or belief that they are the "temple of the Lord," and so thinking themselves safe, very like the boast we hear of *union* and *inclusion in Christ*, and that the soul cannot be lost, because, say they, it is a ray of divinity? But what says the 8th verse? "Behold ye trust in lying words, that cannot profit." Well, the 16th runs thus: "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me, for I WILL NOT HEAR THEE." Oh! dismal situation! What can be the hope of those for whom the Lord will not hear *cry* or *prayer?* Are not such certainly *rejected* of him? Does not the 29th verse fully confirm this idea? The words are, "The Lord hath *rejected* and *forsaken* the generation of his *wrath.*" Well then may he refuse to hear their prayers, if he has both *rejected* and *forsaken* them. In the next chapter, verse 11, we read, "For they have healed the hurt of the daughter of my people slightly, saying, peace, peace, when there *is no peace.*" A little after the Lord declares, "The things that I have *given* them shall *pass away* from them." Surely it is a *gone case*, whenever this *passing away* of divine gifts and visitations takes place with any soul; and it is very evident that these very rebels considered it so, and knew it was a gone case with them, for they soon after, (verse 20,) cry out in the language of *despair*, and say of themselves, "The harvest is *past*, the summer is *ended*, and we are *not saved.*" Oh! woful case! Oh! direful situation! *Not saved*, though the only time and opportunity are *past*, are *ended*, and gone forever! "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. vi. 2. *Summer* is our *seed time;* our time of growth and improvement: and though the Lord had afforded these people a *summer season*, and had sown the good seed in their hearts, in order for their improvement, yet it seems their persevering obstinacy provoked him to *reject* and *forsake* them, as a *generation of his wrath*, po-

sitively declaring, "The things which I have given them, shall pass away from them." This is the very meaning of the *summer* being *ended:* for the *gift* of God, and his visiting presence is the only thing that can *reform* and save poor sinners; and this being *passed away* from any soul, his *summer*, his *seed time*, and only opportunity for improvement, is indeed *awfully ended.* Well may such "rejected and forsaken" souls cry out, under an inexpressible weight of anguish, wo, and *wrath*, "We are not saved!"

Now, if the *universalist* can find a door of hope, a way of escape, or a means of salvation, for a soul that has sinned away the day of his visitation, till the *things which God has given him have passed away from him;* till the Lord has *rejected and forsaken him;* till the *harvest is past*, the *summer ended*, and he *not saved;* I think I shall not dispute the power of such a universalist: for I see not why he may not, after such a discovery, find a way also, whereby the *Ethiopian* can of his own ability, without any superior assistance, *change his skin, and the leopard his spots.*

Jer. xi. 11. "Thus saith the Lord, behold I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them." And therefore, he again verse 14, forbids the prophet to pray for them, with this positive declaration, as a reason why: "for I will not hear them in the time that they cry unto me for their trouble." And in the next verse he says to them, "The holy flesh is *passed* from thee: when thou doest evil, then thou rejoicest!" Query, where now is the *union?* And where will it be when "their everlasting confusion shall never be forgotten?" as we read chap. xx. 11.

2 Tim. ii. 12. "If we deny him, he also will deny us." Now what can be the hope of that man, whom Christ will *deny?* or where does he place his confidence of salvation? It has been represented as if he could not deny any of us, because *though we may deny him, he cannot deny himself;* and therefore, we being *one with him*, as they say, they would have us think he *cannot deny us.* How opposite is this to the apostle's plain testimony?

1 Tim. vi. 9, treats of "many foolish and hurtful lusts, which

drown men in *destruction* and *perdition.*" What less can this mean than *eternal ruin?* Not only *destruction*, but as if on purpose to cut off *every false hope*, and prevent all evasion, the apostle adds the *awful* and pertinent word "*perdition.*" Now, in order to find the precise idea and meaning of the apostle in this word, and to evince that he used it as a direct contrary to *salvation*, let us attend to Phillip. i. 28, "And in nothing terrified by your adversaries; which is to them an evident token of *perdition*, but to you of *salvation*, and that of God." Here *perdition* and *salvation* are direct antipodes. Again, Heb. x. 38, 39, "If any man draw back, my soul shall have no pleasure in him: but we are not of them who draw back to *perdition*, but of them that believe to the *saving of the soul.*" Here, again, "the saving of the soul" stands in direct opposition to "perdition:" and well it may, seeing in those who "draw back to perdition," the Lord "will have no pleasure." Oh! sorrowful situation! Can any thing remain for such in whom the Lord "will have no pleasure," but "the blackness of darkness forever?" Jude 13. Does not this fully fix the meaning of *perdition*, as being the same thing with this everlasting *blackness of darkness?*

Now is it not wonderful, that any mortal man durst presume to promise *salvation* to such in whom the Lord *has* and *will have no pleasure;* such who even *draw back to perdition?* Is it possible for men to enjoy *eternal salvation*, under God's *displeasure*, or without his having any kind of pleasure in them? What says the apostle in this very chapter, Heb. x. 26, 27? "If we sin wilfully after that we have received the knowledge of truth, there remaineth *no more* sacrifice for sins; but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." In the next verse he says, "He that despised Moses' law, died without mercy, under two or three witnesses: of how much sorer punishment suppose ye, shall he be thought worthy, which hath trodden under foot the son of God," &c. Now this opens the apostle's ideas, in regard to being *devoured* by the *fiery indignation;* for plain it is, he supposed it to consist of something vastly more *dreadful*, a "much sorer punishment," than that of those who of old "died without mercy." This points out plainly a *dreadful hereafter!* What

else can so far exceed the other's punishment? But to set the matter home still closer, the apostle adds, "for we know him who hath said, vengeance belongeth unto me, I will recompense saith the Lord:" and as it were to crown the whole, he says, "It is a fearful thing to fall into the hands of the living God." Now what did Paul mean by all this? Why did he preach up *vengeance* and *fiery indignation?* Why does he represent to the sinner, the terribleness of the *God of vengeance;* and the *fearfulness* of falling guilty into *his hands?* Was the apostle struck with some wild, enthusiastic dread? with some groundless panic fear? Nay, verily; but under the dictates of divine grace, he *spake forth the words of truth and soberness*, let who will gainsay, oppose, or pervert his testimony.

But some are so whimsical as to argue, that *sin* is the only *son of perdition*, and that *sin only* will be punished hereafter! A *sandy foundation* indeed, and degrading to common sense: as if sin had a separate existence, capable of sensation and punishment. Does not Peter plainly tell us of the "perdition of ungodly men?" 2 Peter iii. 7. Not the perdition of *sin*, or *sinful dispositions*, as some irrationally pretend, who even dare deny that the scriptures speak of *Judas* as the *son of perdition*, or as being *lost;* although he is as plainly so spoken of, as *Simon the sorcerer* is spoken of as being in the *gall of bitterness* and *bond of iniquity;* and to have *no part nor lot* in the great *matter of salvation.* For our Lord, just before his crucifixion, in his most pathetic prayer to the Father, has told us who the *son of perdition* is, in terms too plain to be misunderstood but by the wilfully ignorant. John xvii. 6, &c. "I have manifested thy name unto the men whom thou gavest me out of the world." Mark his words, he calls them *men*, not *sins*, *natures*, nor *dispositions:* yea, men to whom he had *manifested* his Father's name; *men* of whom he says, "These have known surely that I came out from thee." Now of these *men* he says, "While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost but the *son of perdition*, that the scripture might be fulfilled." Here this *son of perdition* appears plainly to be one of the very *men* whom his Father had *given him*, and cannot mean *sin*, being a *real man*,

and that plainly *Judas;* for it was but *one* out of those specially *given him*, and spoken of as fulfilling the scriptures: hence it was plainly he who *betrayed him*, for says Peter, Acts i. 16, &c. "This scripture must needs have been fulfilled, which the holy ghost, by the mouth of David spoke before concerning *Judas*, which was guide to them that took Jesus, for he was numbered with us, and had obtained part of this ministry." Now that he was indeed *numbered with* them, is plain by Christ's calling *him* with the others, "the men which thou gavest me;" and yet he allows that one of them was *lost*. And as this *one* "had obtained part of this ministry," we find the apostles setting apart two others, and thus praying the Lord, (verse 24, 25,) "Show whether of these two thou hast chosen, that he may take part of this ministry and apostleship from which *Judas* by transgression fell, that he might go to his own place;" that is, doubtless to *perdition*. Now the scripture which Peter recites as being fulfilled in *Judas*, is, as he has it, thus: "Let his habitation be desolate, and let no man dwell therein; his bishopric let another take." This was exactly fulfilled in another's being chosen in the room of *Judas*. Whence it is plain our Lord meant *Judas*, by the *son of perdition;* how else could he after mentioning this *lost son of perdition*, immediately add "that the scripture might be fulfilled?" This we see is strictly true of *Judas;* but how the scripture is fulfilled in *sin* as the son of *perdition*, and yet as one who had been *given* to Christ, had *believed on him*, and *obtained part of the ministry*, I cannot conceive. Now, the plain reason why some deny *Judas* to be the *son of perdition*, is because the son of perdition is said to be *lost*, and they had rather try to pervert plain scripture, and run into nonsense and absurdity, than own that *one man* was ever *lost*. But Christ also in another place speaks of *Judas* as *lost*, saying, "Wo unto that man by whom the son of man is betrayed: it had been good for that man if he had not been born." See Matt. xxvi. 21 to 24. Mark xiv. 18 to 21. Now if it had been *good* for *Judas* not to have been *born*, is it not as evident as words can make it, that he is the *son of perdition*, and is lost? For if he is not *lost*, but shall yet enjoy *eternal bliss*, it was a very great *good* to him that

he was born to this unutterable joy and blessedness. Vain is that evasion, that if he had given up the ghost before he was born he would have escaped all the exquisite distress which he suffered in this life, and so have been ha py forever, without being born into this state of misery.* For this represents the Almighty as pronouncing a solemn *wo* upon *Judas*, which was equally applicable to his choicest servants; seeing none suffer greater perils and tribulations in *this life* than they, even so that it is said of them, if in this life only we have hope in Christ we are of all men most miserable. 1 Cor. xv. 19. But all these tribulations and miseries had been avoided, had they never been born; therefore it is evident that the *wo* pronounced on *Judas* must refer to his *future state*, and that its being said, "good had it been for that man had he not been born," is similar to his being *lost*.

It is further urged against his being *lost*, that *he* was promised with the *eleven* to sit on *twelve* thrones, judging the twelve tribes of Israel. But this is by no means clear. That promise runs thus: "Ye which have followed me in the regeneration." Mat. xix. 28. And as *Matthias* was chosen, by the Lord's lot falling on him, to fill up the number of the *twelve*, and was one who had "companied with the apostles all the time that Jesus went in and out among them," (See Acts i. 21.) I think that gracious *promise* stands good to the *twelve* thus filled up, who had truly *followed him in the regeneration;* especially as no particular name is mentioned in said *promise*, and as it is evident that Christ did not always speak of them *all;* for he expressly says, John xiii. 18, "I speak not of you all, I know whom I have chosen." And as there is no doubt but he caused the lot to fall on one *whom he had chosen*, I think we may rationally conclude, that, in that great promise, he really meant to speak of such as he had *chosen*, and did not include *Judas*, but *Matthias*, in the word *twelve*.

And now, I believe, Judas may fairly be ranked among such as

* See "Some deductions from the system promulgated in the pages of divine Revelation." p. 21.

we read of, Isa. xxvii. 11. "He that made them, will *not* have mercy on them; and he that formed them, will show them *no favour.*" Oh! forlorn, undone condition!

James ii. 13. "For he shall have judgment without mercy, who hath showed no mercy." Now does not "judgment without mercy," amount to a most awful condition? Can it be less than the weight of God's hand, in *wrath* and "*fiery indignation?*"

Rom. vi. 21, 22. "What fruit had ye then in those things whereof ye are now ashamed? For the *end* of those things is death. But now being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the *end* everlasting life." Here are two very different *ends*, set in direct opposition, as following directly opposite states; will either of these *ends* ever come to another *end?* Now the *death* here spoken of as the first *end* mentioned in this passage, cannot be the *natural death* of our *bodies*, for that befalls the *righteous* as well as the *wicked*; but this *end* is put in direct opposition to *everlasting life;* how then can *everlasting* life be the *end* of both states? Does it not turn this passage into nonsense, to suppose the *end* of *both* will be the *same?* We read of some "whose end is destruction." Phillip. iii. 19. Again, "His latter *end* shall be that he perish *forever.*" Num. xx. 10, 20. But if this *destruction*, this *perishing forever*, is to terminate in *eternal life*, where is the truth of asserting it to be the *end?* Is not our *end*, our *last state*, our *fixed* and *abiding condition?* I suppose we never shall have an *end*, otherwise than, as in a sense, our *last state* may be so called, though that *endures forever.* How then can our *real end* or *abiding condition*, ever come to another *end*, and terminate in a quite different *state?* Surely, if it will, this *destruction* here called the *end* of the wicked, is in truth infinitely short of the *end.* It is a common saying, *the end crowns all.* Read the lxxiii. Psalm. Here we find even David was ready to be "envious at the foolish, when he saw the prosperity of the wicked." He says, "Their strength is firm, they are not in trouble as other men; neither are they plagued like other men:" And though he saw that "pride compasseth them about as a chain; violence covereth them as a garment; they are corrupt,

and speak wickedly; concerning oppressions they speak loftily. They set their mouth against the heavens." Yet he saw and was puzzled at it, that "their eyes stand out with fatness: they have more than heart could wish;" so he breaks out, saying, "Behold, these are the ungodly who prosper in the world, they increase in riches:" upon this he adds, "verily, I have cleansed my heart in vain, and washed my hands in innocency." But why did he say so? Why, however exempt the wicked were from *plagues* and *troubles*, poor David was afflicted, and says, "for all the day long have I been plagued, and chastened every morning." Here he was almost ready ignorantly to give the preference to the wicked, until his understanding was opened in the sanctuary; for viewing these things without regard to the *end*, he says, "When I thought to know this, it was too painful for me; until I went into the sanctuary of God: then understood *I their end.*" This gave him a very different prospect of the matter, and now he proceeds, "Surely thou didst set them in slippery places: thou castest them down into destruction." Oh! how he now speaks of their *end*, *destruction*, *desolation*, and *terrors!* "O Lord," says he, "when thou awakest, thou shalt despise their image." And again, all in this one Psalm, "Lo, they that are far from thee, shall perish." Now this opening of his understanding, not only gave him to see the *dismal end* of the wicked, after all their *prosperity;* but also the *blessed end* of the righteous, after all their *troubles:* therefore, he now looks back on his former reasoning, as upon a beast-like ignorance, saying, "So foolish was I and ignorant, I was as a beast before thee." Now beasts have their *goods* and *evils* in *this life*, and so had David, it seems, been ignorantly viewing things in regard to mankind, and almost ready to prefer the *state* of the *wicked;* but, alas! on a view of their vastly different *end*, from that of the *righteous*, he adds, immediately upon the mention of his said *beast-like ignorance*, "Nevertheless, I am continually with thee, thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory." Oh! blessed *end* indeed! he was now no longer *envious* at the poor *prosperity of the wicked;* he saw it was their *portion*, their *greatest good:* and that their *end* was miserable. And now seeing his own *portion*

so infinitely better than *theirs*, he no longer thinks the *cleansing of his heart*, and *washing his hands in innocency*, to be in *vain:* but in the consolating prospect of his own eternal inheritance, he rejoicingly sings, "Whom have I in heaven but thee? and there is none upon earth, that I desire beside thee." Oh! how he could now despise all *earthly comforts*, all the vain *flourishing* of the *wicked*, and desire only the enjoyment of him who had *held his right hand!* And well indeed he might so, for he says, "God is the strength of my heart, and my portion forever."

Job also speaks of the great prosperity of the wicked in this world, and yet declares their dreadful *end*. See Job xxi. throughout. "The wicked live, become old, yea, are mighty in power. Their seed is established. Their houses are safe from fear; neither is the rod of God upon them. They spend their days in wealth," &c. And yet, after all their *flourish*, and however exempt they may sometimes be from the *rod of God here below*, yet evident it is that Job did not think they would always escape. By no means; for says he, "He rewardeth him, and he shall know it; his eyes shall see his destruction, and he shall drink of the wrath of the Almighty. The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath." Now will any be bold enough to deny that all this points out the *destruction* and *calamity*, the *terrors*, the *perishing*, &c. of the wicked as their *portion in another life?* In *this* they *prosper exceedingly;* therefore the numerous *curses*, and denunciations of *judgment* and *misery*, so abundantly threatened in scripture, must surely be principally executed upon them *after death;* and must be what David means, when he says, "then understood I *their end*." And a woful *end* indeed it is to be "brought forth to the day of wrath," as their *last state*, and as their *fixed*, *abiding condition*, to "perish forever."

Now let us attend to the story of the *rich man* and *Lazarus*, and see if the *torment* of the *one*, as well as the *joys* of the *other*, do not forcibly strike our minds as something *fixed* and *certain*. What else mean these words: "Between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot, neither can they pass to us that would

come from thence?" See Luke xvi. 19, &c. Here it seems there is no passing either way. And does not this declare the *fixed*, *certain*, and *abiding torment* of the *wicked* on the *one* hand, as it does the *fixed*, *abiding happiness* of the *righteous* on the *other?* I believe none can deny this, who allow that Christ intended in this parable to convey some *real* and *important* instruction to his hearers. Or can it be thought he meant to trifle with them? Surely nay. It is not to be doubted that he meant it as an awful and important *truth:* may it rightly impress every reader's mind. Let none too easily pass over it, nor reason away its only *plain*, *open*, and *awful meaning*, lest *too late* they bewail their *sad mistake*, when "tormented in this flame," to use the rich man's mournful language, they with him may have to beg a *drop of water to cool their tongues*, and yet be denied. This, our Lord asserts, was this poor creature's case, when "in hell he lift up his eyes, being in torment." Now does not this absolute denial of a little *water*, when he so earnestly entreated for it, in the midst of the *scorching flames*, clearly point out that there is no possible *mitigation* or *alleviation* of the *miseries* of the *damned?* And does not his great and urgent importunity to have *one rise from the dead* to warn his *five brethren*, in order that they might *repent*, "lest they also come into this place of torment," sound very different from that daubing with *untempered mortar*, that teaching of *smooth things*, that cry of *peace*, *peace*, which is so often heard in our age? Surely, the *rich man* must have been feelingly convinced of the dreadful reality of *future punishments!* It must have *pierced deep*, and lain *heavy upon him*, to induce him thus repeatedly to urge the sending a messenger from the mansions of the *dead*, to *testify* these things as a warning to the living!

Oh! why will such as call themselves ambassadors of *Jesus*, act a part so utterly repugnant to his doctrine of *future dreadful torment*, contained in this instructive parable? Stand on your guard, O ye who wish to shun this rich man's *dismal doom*, this *fiery indignation*, against all the *guilded baits*, and delusive persuasions of such as presume to flatter you with the false hopes of *happiness hereafter*, though you *live* and *die* in your *sins:* for Christ testifies that such as *so die*, shall never *go*

where he is *gone*, to glory. Remember the Lord's sore complaint against the prophets of old, against their *lying* divinations, and against such as "sow pillows to *all* arm-holes." He says, "They have seduced my people, saying *peace*, and there is no peace." This is represented as a very dangerous thing, insomuch that the Almighty positively declared they had thereby "strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life."

Here we have the plain testimony of *Heaven*, as to the pernicious *tendency* of such doctrine. Let our modern preachers of *smooth things*, say what they will, as to the innocency of it, or pretend ever so strong, that it tends to *no evil*, but *good*, the Lord of life himself has decided against it; and that it tends to *strengthen the hands of the wicked.* He seems to ridicule their pretences, or, as it were, to laugh to scorn their *promises of life*, saying, "Will ye save the souls alive that come unto you?" Have a care, my dear fellow-mortals! have a care of the snare of the enemy. Let none deceive you. Be not imposed upon by these vain *promises of life;* for however these *teachers* may *flatter*, *promise*, or *persuade*, they cannot save you from the *wrath* to come. For the Judge of all the earth has said of such as *daub with untempered mortar*, and of the wall which they have *daubed*, "I will even rend it in my fury; and there shall be an overflowing shower in mine anger; and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the *wall*, and upon them that have daubed it with untempered mortar." See Ezek. xiii. for the whole of this affecting testimony of Jehovah against such cries of *peace*, *peace*, and *promises of life* to the *wicked.*

And in order to be satisfied that this testimony against the corrupt tendency of such alluring doctrines, is not altogether an *Old Testament* witness, let Peter's second Epistle, second chapter, be carefully read through; and let his warning against *false teachers* be as carefully noticed. And though he says, "Many shall follow their pernicious ways;" yet he declares *themselves* to be the *servants of corruption*, saying, "When they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were

clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption." Oh! how full is Peter, in testimony against such alluring promises! How he holds up to view the dreadful punishments of the fallen angels, who, he says, God has *cast down to hell, and delivered them into chains of darkness:* as also the sad overthrow of the *old world*, of *Sodom* and *Gomorrah*, as "an example to those that after should live ungodly!" He says, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the ungodly unto the day of judgment, to be punished." Will that sentence, whereby, at the day of *judgment*, they are consigned over to *punishment*, be ever reversed? Now Peter plainly speaks of such who bring these great *swelling promises of liberty*, and *words of vanity*, as "beguiling *unstable souls*," and seems zealously engaged, by the example of the sad fate of the fallen angels and others, to administer an antidote against the baneful influence of their *beguiling words*. And especially he seems concerned for such as had once made their *escape from such as live in error*, and movingly declares, "If after they have escaped the pollutions of the world, through the knowledge of the Lord and saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning; for it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment." Thus earnestly laboured this primitive disciple of Jesus, against this *beguiling doctrine;* clearly showing the dangerous and hurtful tendency thereof. May it have a proper effect on all, and in particular, let such as have once, in good degree, escaped the *pollutions of the world*, treasure up his wholesome sentiments to their eternal advantage, lest giving heed to swelling words of vanity, they are thereby *beguiled* like those *unstable souls*, until their state comes to resemble those of whom this apostle in this chapter, says, "These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved forever."

Solomon says, Prov. xi. 7. "When a wicked man dieth, his *expectation* shall *perish:* and the *hope* of unjust men perisheth."

Here it seems that how strong soever their *expectation* of *happiness* may have been, how *confident* soever their *hope* of *eternal life;* yet when they *die*, their *hope* and *expectation* "*shall perish.*" Oh! what a sad *disappointment!* What a fatal and unexpected convincement of their terrible *mistake!* Death it seems, as it were, will *rend the vail*, remove the *deception*, strip them of their *fig-leaf covering*, and show them in the light of *open day* their *forlorn, undone condition!* Their *hope cut off*—their *expectation perished*—must they not sink into the deepest despair, into *utter darkness*, where shall be *weeping* and gnashing of teeth! Again, Prov. x. 28. "The *hope* of the righteous shall be *gladness;* but the *expectation* of the wicked shall *perish.*" Now if the *wicked* shall be *eternally happy*, how *can* his *hope* ever *fail*, or his *expectation perish?* especially when he *dieth.* Will he not *then* see things as *they are?* And if eternal life were *sure* to him, would not his *hope* and *expectation*, instead of *then* perishing, be then abundantly *confirmed*, yea even *bud and blossom as a rose?*

Do not these passages, therefore, in the most incontrovertible manner absolutely declare against the *eternal salvation of all men?* Are they not sufficient to silence the contrary insinuations of all men of modesty and candour?

1 Peter iv. 18. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" What manner of sense is there in this text, if notwithstanding *the righteous scarcely are saved*, yet of the most *wicked* among men, *every soul of them be eternally saved?*

Do not Christ's parables of the *wise virgins*, who *entered* with him, whilst the *doors were shut* against the *foolish*, who stood crying without, *Lord open to us;* and of the *faithful servants* who improving their *talents*, *entered* with a "well done" &c. *into the joy of their Lord;* and the *unprofitable servant*, who *hid his talent*, and so had it *taken from him;* and instead of "Come ye blessed," the language was, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth:" I say, does not all this, together with his *awful* description of the *general judgment*, all in one chapter, Matt. xxv., afford an unanswerable argument, yea a *three-fold cord*, in testimony against this *sin-pleasing* doctrine of "salvation for all

men," in the sense in which some in these days, presume to propagate it?

The particular juncture of time in which our saviour chose to declare these things, that is just before *his crucifixion*, seems to me to speak a language somewhat like the following, "Be not deceived, O my dear people! think not that ye can escape the wrath to come merely by the sacrifice which I am now going to offer on the cross for your salvation; for though *I taste death for every man*, and though through *true faith*, *sanctification*, and *obedience*, all may be saved; yet I tell you, all nations shall be gathered before me. And those who in a right spirit and through *faith* in me, have done the deeds of virtue and charity, shall be ranged on my right hand as sheep of my pasture, and enter into life eternal, with the welcome invitation, come ye blessed of my Father. But the wicked who, destitute of true *faith* and greatly wanting in true *obedience*, have not done these good deeds, shall be set upon the left hand, as goats rejected from my favour, and shall, notwithstanding all their pretended reliance on the merits of my righteousness and sufferings, absolutely go away into everlasting punishment, but the righteous into life eternal. Therefore see to it, each one for himself; for I perceive the danger of your misunderstanding the design and extent of my mediatorial offering, and of your thinking to *reign* with me without first *suffering* with me, in the life of self-denial, and the daily cross, and though you live to yourselves, instead of living unto me, that am about to die for you. But I tell you nay, for unless ye repent, ye shall surely perish."

This, to me, seems to be implied in the time and manner of our Lord's delivering these things; for he not only does it almost the last of his discourses before his crucifixion, the very next we read being the conspiring of the rulers, to "take him by subtilty, and kill him;" but he as it were prefaced his affecting account of the gathering of all nations before him, and the different sentence of the *righteous* and the *wicked*, with these two parables, lately mentioned, as if on purpose to impress the ideas of eternal *rewards* and *punishments* upon his hearers' minds in the most striking, and most lasting manner. Let others think as they can, to me this is the import of this instructive chapter,

but at any rate I think it clearly contradicts the doctrine which I am wishing to discountenance among men.

Now let us seriously inquire, why Christ taught doctrines so contradictory to that which some now pretend is the very *glory of the gospel*, and the brightest display of divine love? Why did he never once declare the *eternal salvation of all mankind?* Why, when the very question was put, "are there few that be saved," (Luke xiii. 23,) did he not embrace the opportunity to open the *gladsome tidings*, in order to the greater *glory of his Father?* Why did he not, instead of an answer directly to the contrary, to wit, "many will seek to enter, and shall not be able," declare the transporting doctrine to the ends of the earth? And why did all his apostles combine in propagating a quite different opinion? Was there never a primitive teacher that was worthy to impart the sacred message, to divulge the glorious discovery, the total emancipation of all the sons of sorrow? Why was it left to the lukewarm teachers of this dissolute age, this day of dissipation, to spread abroad the most *glorious* doctrine of the gospel, as they would have us esteem it, while Jesus and his disciples united in the doctrine of *eternal punishment?* Even Jesus himself, as much difference as some pretend there is between *everlasting* and *eternal*, plainly tells us of a sin that shall not be *forgiven*, "neither in this world, neither in the world to come," and expressly declares such as commit it, to be in *danger of* "eternal damnation." See Mat. xii. 31, &c. Mark iii. 29. Now how can sinners be saved without *forgiveness?* Or what did our saviour mean by *eternal damnation?* What did he mean by the "*fire that never shall be quenched?*" Or why did he so repeatedly warn us to give up all that is near and dear, rather than risk the danger of this *unquenchable*, this *everlasting fire*, even to the loss of a right hand, or an eye, both such useful members? Read Mat. v. 29, &c. xviii. 8, and Mark ix. 43, &c. Indeed, so united were *Christ* and his *primitive witnesses*, that even Jude, in his one short chapter, as if on purpose to confirm the danger of that "eternal damnation" which Christ had spoken of, points out *Sodom and Gomorrah*, &c. as "an example, suffering the vengeance of eternal fire." Now, can it be supposed they all combined together to *deceive* man-

kind, and to preach up *terrors* of which there was no danger? If not, why are *sinners* and *wicked men*, in such multitudes of passages in both Old and New Testament, sentenced to such *terrible future judgments and miseries?* Why so often doomed to *perish*—to *destruction*, *wrath*, *vengeance*, &c. &c.? And why is *this state* of the *wicked* so commonly placed in direct contrast with the *future joys* and *everlasting life* of the righteous? Time perhaps would fail me to instance the whole of these passages. Divers of them we have already seen in this work, and that it is as here represented, is too plain to be denied by any. Well, why is it so, if all are to be happy? Why is *good* and *blessing* so constantly foretold to the *righteous*, but *sorrow* and *suffering* to the *wicked?* There must be some important meaning in all this; and what can this meaning be upon the present principles of *universal salvation?* When Paul preached of "righteousness, temperance, and judgment to *come*, Felix trembled." Acts xxiv. 25. Doubtless he brought the consequences of *intemperance* into full view, as drawing down the *wrath* of God in the *judgment to come:* no wonder then that "Felix trembled."

But, alas for the day! our modern preachers of smooth things might continue their speech from morning to midnight, and not cause one Felix to tremble neither; though perhaps they might, to screen their doctrine from the imputation of *tending to licentiousness*, try to point out some of the consequences of *intemperance &c.* in *this* world. But Paul spoke of the "judgment to come;" and having known "the terrors of the Lord," himself, was able so to open the *nature*, and perhaps the *duration* thereof, as to pierce many a *stout heart*, and bring down into confusion and trembling, such as at other times might triumph, in their *merry career*, over the *pure witness in themselves*, and over all the *admonitions in sacred record.*

Perhaps no question is of greater if so great an importance to man, as that which respects his *eternal state:* and it seems as if the many *strong assertions* in scripture, and the many various ways in which this is pointed out, were intended in great loving kindness to him, as so many *way-marks*, to prevent his missing his road; especially seeing he is so prone to choose the *broad-way to destruction*, and so apt to think his *own crimes* deserve

but a *light punishment, if any at all.* Therefore, let all take heed to their ways, and endeavour to *flee from the wrath to come;* lest their portion be with those *unbelievers, murderers, whoremongers, liars,* &c. which are to have their *part in that lake that burns with fire and brimstone,* the *smoke* whereof *ascends up forever and ever.* See Rev. xiv. 9, 10, 11, 19. chap. xx. 10. xxi. 8.

Now this mode of expression "forever and ever," being divers times used in the New Testament, upon the subject of *future torment,* beside the other various forms of words to the same purpose, does it not seem as if *no words,* no *modes of expression,* no kinds of representation were to be omitted, that might strike our minds to advantage on this great subject; nor a *stone* left *unturned,* that might be *turned* to our profit? And as this phrase "forever and ever," is frequently used to express the *never-ending life or existence* of the Almighty, the *eternal duration* of his *kingdom, glory, dominion, and reign,* why should we not suppose it means an *eternal duration,* when applied to *future punishments?* I believe no one instance can be shown in all the New Testament, where these words mean any thing short of a *never-ending duration,* in any *other case;* why then shall we reject their *plain, natural,* and *constant meaning,* where we find them used in *this case?* especially as no kind hint is ever once given us in all the sacred records, that though in all *other cases,* they mean *eternal,* yet in this one case, they mean *infinitely short of eternal!* Might we not expect, if they meant so vastly different in *this case* from their otherwise *constant meaning,* that the *goodness of God* would have found out a way to signify this *important difference* to us, and not have left us so much in the dark about it? But indeed the numerous concurring methods of conveying instruction to us in scripture upon this point, seem so loudly to confirm the sentiment, that the meaning of *these words* is the *very same* in *this* as in *other cases,* that we have little reason to tell of being in the *dark* about their meaning in *any case.* Does not the whole current of the scripture throw such a light upon this subject, as must forever render it impossible for all the *art* and *cunning craftiness of men,* to establish a system upon the plan of the actual *eternal salvation of all men,*

that will not run counter to the plainest doctrines of the gospel, and to the manifest design and intent of *Christ* and the apostles, in their preaching and writings? For unless the many positive assertions in scripture do fully establish the doctrine of *eternal punishments*, I would ask how it could have been established by any possible expressions? What words, what phrases, what modes of assertion, could have satisfied the reasoners of our age? Is there *any* word in *any* language, that more plainly means an *eternal duration*, than those used to point out the duration of *future punishments?* We have on *this head*, such *words* and *sentences* as these: "the second death;" "everlasting punishment;" "everlasting fire;" "everlasting burnings;" "everlasting confusion;" "everlasting contempt;" "eternal fire;" "eternal damnation;" "damnation of hell;" "hell fire;" "unquenchable fire;" "the fire that never shall be quenched;" "the great wine press of the wrath of God;" "their worm dieth not;" "the smoke of their torment ascendeth up forever and ever;" "they have no rest day nor night;" "the blackness of darkness forever;" "the mist of darkness forever;" "the wine of the wrath of God, which is poured out without mixture into the cup of his indignation;" "everlasting destruction;" "whose end is destruction;" "whose end shall be that he perish forever;" "judgment without mercy—without mixture;" "under chains of darkness;" "fiery indignation;" "bottomless pit;" "suffering the vengeance of eternal fire;" and such like; many more than may be necessary here to recapitulate.

What else could have been said? What more could have been done *that is not done*, as was queried of old? What other striking images, similitudes, or representations, could have been used, more strongly to establish this point? I believe a small part of the evidence which scripture affords in favour of *endless punishment*, would be thought abundantly sufficient by any of its opposers to establish forever any one of their darling notions. Could their *union* say half so much for itself, I believe their *triumphings* would be with far less mixture of *doubt*, *fear*, and *misgivings of heart*, than they now are.

But the truth is, this new scheme has little or nothing of the nature of religion in it; but is calculated exactly for a plan of

libertinism, uncleanness, and dissipation. And though they may all deny this, I believe the true state of facts will in some degree favour it; for if a few of the most sober ought to be excepted, I think it is pretty clear that far the greater part of them, are more or less lulled into carelessness, or kept at ease in such a state, by the influence of this flattering persuasion: and is it not evident that many of them are the very sons of dissipation, rushing headlong into the pit of pollution?

I would not bear too hard on any. I often fear that my own feet will yet slide, through want of due attention to that which only can preserve; but leaving that, with desires for my own preservation, and that of all mankind, I would just query, whether it is not certain that too many have visibly grown more openly profane and debauched, upon adhering to this plan? On the contrary, has ever one man, woman, or child, been reformed upon embracing it? Do not these things cast a dark shade over this system, and seem to stamp just obloquy upon it? I think the Indian's answer to one of these men, (and I think it was to one of their teachers,) worthy of serious regard. I have been informed that an Indian, after hearing much said in favour of this doctrine, wisely answered thus: "I think my religion better than yours; for if mine fails me, yours will catch me; but if yours fails, you are lost forever," or words to this import. I would it might be duly regarded, lest presuming upon the certainty of salvation, and the corruptions so often consequent upon that belief, cast away many a poor soul, at the great day, the time of final reckoning!

And here I believe I may properly address the libertines of our age, in the last words of Doctor Cheyne's Essay on Health and long Life. After describing the death of the sober and virtuous, and speaking of them as *departing* "in peace, as a lamp goes out for want of oil," he concludes thus: "And let the gentlemen of *wit* and *fire*, of *banter* and *sneer*, hug themselves ever so much in their boasted tranquillity and security; gratify their *passions*, *appetites*, and *humours* to the *full;* and despise *futurity* and *whining*,—I dare promise, when the *farce* is ended, and the *last minutes* are drawing on, they would prefer a *life* thus *led*,

and an *end* so *calm*, to all the *pleasures* of *lewdness* and *sensuality*, and the *bounces* of a false and ignorant *security*."

And now, concerning such as have *once* known better things, been washed in degree from their filthiness, and felt the consolating streams of God's love shed abroad in their hearts, but have met with a loss, and received a *wound* by hearkening to this *syren song*, this *musical enchantment*, my soul truly mourns over them, whether they be such as make open profession of this opinion, or such as among the various denominations have, without professing it, been inwardly hurt by secretly giving way to its poisonous influence. Oh! that ye may yet profitably consider the divine refreshment of spirit once enjoyed in the day of your espousals. Oh! that ye would exercise holy retrospection, would review the *state* from whence you are fallen, and endeavour to do your *first works*, renew your *first faith*, and improve your *first love;* lest darkness, total darkness, come upon you! O ye who have been the Lord's *called!* my soul's desire, and prayer to him is, that ye may be his *chosen;* that as in degree you have once had a foretaste of heaven's *true joy*, so ye may be admitted into the full fruition thereof, in a mansion of *never-ending glory*. But know ye, and take it for certain, that all those who stand on *Mount Sion* with *harps* of God in their *hands*, singing the *new song*, which no others *can learn*, are only those who are *redeemed from the earth, and from among men;* those who *follow the Lamb wheresoever he goeth*, and that in the *regeneration;* those who *bear* their *daily cross* in the true *self-denial*. It is no plea of *union, inclusion*, &c. without *this* that will *avail*. No *unclean* thing can ever *enter;* and no *human quibble*, of *clean in Christ*, whilst you remain *unclean in yourselves*, will ever stand in the presence of *Christ*, or meet the approbation of him who views *all men* as they *really are*.

Come, my friends, look about you a little. I seek your *eternal welfare*. I wish you to be able to stand before that *tribunal*, where no false gloss will avail. Unless you now feel God's *owning presence*, and witness *real sanctification*, you have no *sure evidence of salvation*. Oh! have a care lest your foundation fail you; lest your building fall; for if it does fall, *great*

will be the fall thereof. Oh! that ye had continued to *hearken to the Lord's commandments;* then should your *peace* have been as *a river*, and your *righteousness* like the *waves of the sea.* My heart's desire is, that you may yet, ere you go hence, return to the *Lord*, that he may have *mercy on you*, and to *our God*, who will *abundantly pardon* the truly repentant and returning soul; but will *reject and forsake the generation of his wrath forever!*

And, now, all ye pleaders for *universal salvation*, I wish you may really witness *eternal salvation* in the realms of bliss, with Abraham, Isaac, and Jacob, in God's everlasting kingdom. But remember well that Christ has no *un-cross-bearing disciple:* your *reward*, after all, must be *according to your works*, according to "the deeds done *in* the body;" that is, *here*, in time. Therefore, let not the *silken cords* of this boasted *union* hold you fast in *sin* and *pollution;* lest ere you are aware they are rent in sunder, and fail you, to a dismal disappointment. Do not, I beseech you, suspend your *eternal happiness* upon a rotten reed of speculative error. I warn you, as you must give an account, do not trifle with your own souls, nor trust to any of these vain, ideal dreams of *union*, *inclusion*, or any other false hope of future happiness. But now, in season, for *now is the time*, set about, and in earnest pursue, through divine assistance, a work of *renovation* and *cleansing*, of *real sanctification* and *true holiness;* lest, too late, you rue your sad neglect, and mourn your awful disappointment; having, after all your boast of certain happiness, in shame and confusion, when you are called to your final inheritance, to read in *awful*, legible characters, in a dread hand-writing on the wall against you, "Mene, mene, tekel, upharsin," or at least thus much of it, "Thou art weighed in the balances, and art found wanting." *Farewell.*

THE

BAPTISM OF CHRIST,

A

GOSPEL ORDINANCE:

BEING ALTOGETHER

INWARD AND SPIRITUAL.

Not, like John's, into Water; but, according to the real Nature of the Gospel into the very Name, Life, and Power of the Father, and of the Son, and of the Holy Ghost.

SHOWING

That the Apostles' use of Water Baptism was by no means an ordinance of Christ, but as the Baptism of John; and that all who are baptized into Christ, have put on Christ, not only professionally, but substantially: that is, have put him on as the whole armour of light, and walk in him in newness of life.

PREFACE.

This little treatise, reader, is written chiefly for the help and information of such as are in a state of honest inquiry, and who have not yet seen clearly beyond some of those former observances, which at the very best were but preparatory, and pointing to him, and his work on the soul, in whom they all end, and are done away forever; but partly for the confirmation and establishment of such as have been already convinced of the unshadowy dispensation of the gospel.

I have long seen with sorrow, that many sincere souls are much detained from the substance, by undue attachments to the

sign. I have once known and groaned under this bondage and entanglement myself; for though I was never a partaker in any of those outward ordinances, yet I was divers years blinded in my understanding, through the vail that was over me, in reading the accounts of baptism in the New Testament. I could not understand why the apostles used water, especially after Christ's resurrection, if it was not Christ's baptism; nor how men could possibly baptize with the holy ghost; and therefore finding men commanded to baptize, and that they did baptize with water, I concluded, very ignorantly, that water was commanded by Christ. This conclusion, I have since seen, was the natural result of inexperience, in an anxious investigation of things not known by mere human wisdom, or creaturely abilities, but only spiritually discerned. And as my mind was sincerely engaged to see for myself, and avoid all deception, it pleased him who has the key of David, (after I had passed several years of doubt and hesitation, sometimes concluding I should before long be baptized in water, and then struck with an inward and feeling conviction of its utter insufficiency towards effecting the renovation and cleansing which my soul at times longed for,) to open my understanding, chiefly by his own internal operations and illuminations in my inquiring mind, without much of any instrumental means, either reading or hearing; so that I saw clearly (which I had too long been very dull in believing, and fearful in receiving) that Christ himself in spirit had long time been striving with me, moving in me, wooing, calling, knocking, checking, restraining, constraining, and powerfully impressing my mind; but I knew him not, and, in that inward and immediate way, sought not after him. When, alas! had I but known the gift of God, and who it was that inwardly talked with me, I might have asked of him, and received the living water of his heavenly kingdom; as afterwards I did, to the full satisfaction of my thirsty soul. And when this became my joyful experience, wherein the beloved of my soul met with me, as with many others, in the garden, saying, "Eat, O friends—drink, yea drink abundantly, O beloved," Cant. v. 1, I became perfectly satisfied, that outward bread, wine, and water, were no part of the baptism or supper of the Lord, nor

any way necessary to his anointed, in things pertaining to salvation. It was not very long after this, before I not only believed, but knew, by most consolatory experience, that men, even in in our day, though helpless of themselves, are through divine assistance enabled, instrumentally, in a very powerful and heart-watering manner, to baptize with the holy ghost. For being now engaged to feel after God, if happily I might from time to time renewedly find him, he was not only pleased in these my silent approaches, in religious meetings, and more retired waitings, to arise in me immediately, with the brightness of a morning without clouds, and powerfully to manifest himself to me and in me, as a fountain of living waters; but was also graciously pleased to send among us, of his servants, such as were well qualified to do the work of evangelists, and who being largely acquainted with the soul-saving baptism of Christ in themselves, were so filled with the holy ghost, and spake so demonstratively, in the life, evidence, and divine virtue and vigour of it, that it was like the oil poured on Aaron's head, which ran down to the very skirts of his garment; it even reached, overflowed, and filled my poor soul.

Much I could write respecting these blessed days of my espousals, but enlargement here may be improper; I shall therefore just say, that had I not felt living desires that others may come to a full participation of the same blessed experience, and that none may be longer unprofitably amused and detained, by lifeless signs and symbols, from the all-sufficient substance, thou reader, had never heard from me in this way. I know many find their interest in keeping up a show in these things, and representing them of exceeding great importance. I have no doubt many very sincerely urge them upon their friends and acquaintance, as believing them injunctions of the gospel; but I am also sadly sensible that too many "seek their gain from their quarter," and obtain it, by keeping up a lifeless round of prayers, preaching, singing, eating, drinking, dipping, sprinkling, &c. and am convinced beyond scruple, that the mammon of unrighteousness, this way increased, is a powerful obstruction to the coming of the kingdom of our Lord, in life and power, unclouded and uneclipsed by the retention of vailing and darkening observances.

Babylon is not yet so fallen, as to rise no more: she is still lurking in a mystery. She is still mystery Babylon the great, and still the mother of many harlots; thousands are ensnared among some or other of her daughters, and are not aware of her cup. May the Lord graciously preserve the honest hearted, of every denomination, from the harmful influences of all her many and artful sorceries, and keep alive their hunger and thirst after true righteousness. I have no doubt but that, if I am finally so happy as to reign in life by Jesus Christ, my only hope and saviour, I shall be there accompanied by thousands, who have through their whole lives lived under the vail, as to outward ordinances; but who, having in great sincerity done what they believed was their duty, in singleness as unto God, and not unto men, are and finally will be well accepted of him, who seeth not as man seeth, but looks through all outside things to the heart. And yet, on the contrary, I do firmly believe many, who have begun and run well for a season, have been by degrees, as outward things have become more and more considerable with them, drawn more and more from the true hunger, and been more and more easy and satisfied with little or nothing of the true bread, water, and wine of the kingdom, till at length they have centred in formality, and sat down in a rest short of the soul's salvation. That thou mayst shun this dangerous rock, dear reader, and be preserved living and growing in the holy root of divine life, to the end of thy stay here, and finally admitted to the joys of the blessed, forever to adore and bless the God of all grace and true consolation, is the prayer of thy sincere friend, and willing servant in the labour and travail of the gospel,

THE AUTHOR.

THE BAPTISM OF CHRIST, &c.

CHAPTER I.

Of the regular order and succession of divine dispensations. Signs and figures pointed at life and substance. Hence Christ deferred his gospel ministry, till John's course, in a baptism but figurative of his own, was fulfilled. John's baptism and Christ's are type and antitype. Christ sent his disciples to baptize with his own *baptism*. So breathes on them the holy ghost. Great wisdom even in the *timing* our Lord's baptism by John, also in his answer to John. John preached the kingdom but at hand. In its nature and fulness, it is *after*, not *before*, nor joined with the type. John prepared the way. Some took the kingdom by force. All types end in the antitype. Christ's baptism cleanses thoroughly, as John's was total immersion. A picture, as truly a man, as water baptism Christ's. A single eye full of light, and then the shadow is behind us. Christ was baptized in water, not to continue, but fulfil, that *decreasing* sign; and so to make way for the *increasing* substance. He also *ate*, and thus fulfilled the passover.

It is very observable, that our Lord Jesus Christ deferred the open and express promulgation of the gospel of the kingdom till John the Baptist, his immediate forerunner, had fulfilled his course; and that not before, but after John had finished his preparatory ministration, ceased the voice crying in the wilderness, prepare, &c. quite ended his own decreasing work in that outward elementary baptism, which, as a sign, was to precede and prepare the way for Christ's, and was shut up in prison,—he, the Lord of life and glory, the end and ender of all typical dispensations, immediately entered upon the publication of the gospel word; the new, the increasing and ever-continuing dispensation of life, substance, and salvation. For we read, Mat. iv. 12, "Now when Jesus had heard that John was cast into prison, he departed into Galilee." And verse 17, "From that

time Jesus began to preach, and to say, repent; for the kingdom of heaven is at hand." This kingdom, now so near at hand, and which John had just before proclaimed to be so, was and is inward and spiritual; for our Lord himself declares, "The kingdom of God is within you," Luke xvii. 21. And it is clear that he waited for John's course to be first fulfilled, before he ever began publicly to preach it. See also Mark i. 14, 15, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God; and saying, the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." The gospel is not sign or figure, but life and substance, the "power of God to salvation," free from all types and shadows, being the last and lasting dispensation; and which was not to commence in its general fulness, till after all others. Christ is often spoken of as coming after John; and John, as going, or coming, or being sent before Christ: and therefore, as John's course in the very last of the shadows, water baptism, was now completed, the great minister of the sanctuary very pertinently, at the very beginning of his own gospel preaching, proclaimed, "the time is fulfilled." I know not what words he could have used more proper and significant, to introduce the glorious gospel, and teach mankind that all signs were to end in the substance. And from a sincere wish for the real good, and solid information of mankind, I desire this one word, "fulfilled," in this and divers other places, may be specially noticed, and deeply considered. It is of vast importance.

And why did Jesus wait till John's course was fulfilled? why then, immediately on hearing of his imprisonment, did he begin to preach the gospel of the kingdom as then just at hand? and why was he so careful, at his very entrance on this great work, to make this special declaration, "the time is fulfilled?" There is deep instruction in it all. He knew the times and seasons, though many who could discern the face of the sky, and had understanding in the forebodings of change in regard to the weather, were and are ignorant of the signs of the times; and through this ignorance many did, and many still do, retain the shadow out of all proper season. But Christ, as he knew, so

he carefully observed, the right time. He would have all things pertaining to his kingdom, especially his own immediate transactions, take place in their proper seasons. He would not hasten his first great miracle in Cana, of turning water into wine, even though his own mother solicitously prompted him to that glorious exertion of his divinity. He would not go up to the feast till the right time. So neither would he begin his own public ministration, (which was for the ending of all shadows, the abolition and blotting out the hand-writing of ordinances,) till John's, which was much in the shadow, was fulfilled. "The law and the prophets prophesied until John." John was himself both a prophet, and under the law, yet he and his ministration were until Christ. His coming after the rest of the prophets, being sent immediately before the face of the Lord, and to prepare his way, in no wise hindered his being a prophet himself. Christ testifies, among them that are born of women, there hath not risen a greater. Mat. xi. 11. He also says, Mat. v. 17, 18, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil; for verily I say unto you, till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the law till all be fulfilled."

Here we see he came to fulfil both the law, and the predictions of the prophets. Accordingly, we read of divers things said to be done, that it might be fulfilled which was spoken by the prophets, or spoken aforetime. Hence, though John came after the others, and as it were reached from them to Christ, yet he too came under the law, and was one among the prophets, which Christ came not to destroy, but whose predictions and forerunning dispensations he came to fulfil. John's prophetic declaration was eminently pertinent, in regard to the great work of Christ in gospel baptism, the sanctification of souls; and so was his figurative immersion: and Christ, in his saving baptism, amply fulfils both the prophecy and the sign. Christ was "made under the law" himself, Gal. iv. 4.; then surely so was John. And seeing John's watery ministration was to prepare Christ's way, and lead to his saving baptism, Christ having thus carefully deferred his own public ministration till John's was fulfilled, as soon as this was done, and John cast into prison, the

right time being now exactly arrived, he went forthwith, on hearing of John's imprisonment, into Galilee, and there and "from that time began to preach," and proclaim the word and gospel of that unshadowy dispensation and kingdom, which ends and fulfils all mere signs and figures, and is to increase and remain of perpetual continuance. Hence Peter declares the word "was published throughout all Judea, and began from Galilee, after the baptism which John preached." Acts x. 37. And may we not safely conclude, from Peter's so particularly mentioning this, as being after John's baptism, and from the evangelist's mentioning it as after his imprisonment, that they had heard our Lord express his acting on special principle in thus deferring his own public ministry, till his forerunner's, in that forerunning baptism, was fulfilled; and especially as his going into Galilee, to begin his said public ministry, is expressly said to be, "that it might be fulfilled which was spoken by Esaias the prophet?" Mat. iv. 14.

Thus it seems he acted with special design, both as to the place where, and the time when he began the open publication of the glorious gospel. It was therefore with divine pertinency, that as he began this gracious publication, he first of all announced "the time is fulfilled." His hour was now come. For well knowing when it was, and when it "was not yet come," he had now waited till John had first preached, according to Paul's testimony, "the baptism of repentance to all the people of Israel;" and so had "fulfilled his course." See Acts xiii. 24, 25. All this tends forcibly and beautifully to open both the necessity of his being baptized of John just then when he was, and the meaning of his answer, when John forbade him. John knew his own baptism was not saving, was not Christ's; but was to decrease and end in Christ's, being only designed for our Lord's manifestation to Israel, and to prepare the people for his saving baptism. And knowing this, John plainly and honestly testifies, "that he should be made manifest to Israel, therefore am I come baptizing with water." John i. 31. This plain and full testimony, from the mouth of John himself, at once evinces that his baptism, being but with water, was far different from Christ's, and inferior to it; and that it was to introduce, or, as a

sign, to assist in turning the minds of the people to look for, receive, and submit to the burning, purifying baptism of the gospel. In short, water baptism and Christ's, are plainly type and antitype: and accordingly Peter, speaking of the baptism which now saves, uses the Greek word *antitypon*, 1 Pet. iii. 21.

Peter doubtless knew the type or figure could not save. It is "the ingrafted word which is able to save" the soul. James i. 21. Christ sanctifies and cleanses the church, "with the washing of water, by the word." Eph. v. 26. This "ingrafted word," this sanctifying "washing of water by the word," is all inward and spiritual. It is the antitype of the divers washings under Moses, and equally so of water baptism, in every form. This cleanses the soul, as outward water does the body, and puts away the filth of the spirit, as that does the filth of the flesh. Hence, and hence only, it is saving: herein is the alone propriety of Peter's words, "baptism doth also now save us." As Christ came to fulfil the law of commandments, contained in outward ordinances, and to end every dispensation of signs and shadows, he had many things to submit to, on purpose to fulfil the typical righteousness of those dispensations. Hence he was circumcised, kept the law, celebrated the passover, &c. On the same ground, it behoved him to be baptized in water, the last lively typical representation of his own great work of sanctification; that is, the last in the course of time preceding his beginning the publication of the gospel word from Galilee. But when he came to John to be baptized of him, John not knowing his design in it, nor why it must be so, forbade him, saying, "I have need to be baptized of thee, and comest thou to me?" Mat. iii. 14. It is not at all strange that John forbade him; for he knew his own baptism, being outward, typical, and preparatory, was to decrease and give place to Christ's. It was "unto repentance." By a total outside immersion, it pointed out the necessity of the removal of all sin, and bringing "forth fruits meet for repentance." It was used for his manifestation to Israel, whose fiery baptism alone could effect this inward cleansing from all sin. Christ was neither ignorant of himself, nor guilty of sin. Hence he could not receive John's figurative immersion upon the same grounds as

others did, neither in order to repentance and remission of sin, nor in order to be made manifest to himself. John doubtless marvelled, therefore, to see him come to his baptism. For though it seems he did not, before this, so fully know him to be the Christ as he did afterwards, yet on his now coming to him, it seems he had some sense and knowledge of it, and marvelled at his coming. But our Lord graciously condescended to show on what grounds it was now necessary: that it was neither in order to repentance in him, nor to a manifestation of him to himself, nor yet to perpetuate a symbolical institution under the gospel; but, on the contrary, to fulfil it. Christ knew the sign must precede the substance. He knew the many symbols of the law were but "a shadow of things to come," Col. ii. 17; that the law, with all its figurative offerings, cleansings, and divers washings, was a school-master, for a season, to lead to himself, the substance. See Gal. iii. 24. He knew "the baptism which John preached" was the peculiar sign or representation of his own, and was used to prepare the people's minds for it, and thereby prepare in their hearts the way of the Lord, and lead forward to his saving manifestation to Israel. Therefore, had he begun the publication of the gospel of that spiritual kingdom, which is without signs and shadows, and cometh not with outward observation, before John, the administrator of a baptism figurative thereof, had first fulfilled his course in that figurative administration, it would by no means so fully, strikingly, and instructively have answered and illustrated the designs of Eternal Wisdom, as his deferring it till afterwards; for, how then could John's work have been strictly according to God's design in sending him; that is, to prepare the way of the Lord; to go before him; and make ready a people prepared for him? See Luke i. 17.

Hence it was necessary, that in the course of God's divine providence and divers dispensations, he who had to go before our Lord in the power and spirit of Elias, thus to prepare his way, should be sent seasonably to begin and "fulfil his course," in that ministration and baptism which was in order to the manifestation of the great gospel baptizer, before the publication of that word which began from Galilee, after his baptism.

Hence, also, it was necessary that Jesus should be baptized in the figure, and thus accomplish what he had to do outwardly in the fulfilment of water baptism, previously to that wonderful descent of the holy ghost upon him. For as he was to be "anointed to preach the gospel," (see Luke iv. 18.) and as this anointing was by the spirit of the Lord that was upon him, and not by his baptism in water, therefore, as the time drew near that he must enter, thus anointed, upon his public ministry, it behoved him first to submit to John's baptism, that all things might be done in proper season, and follow in regular succession one after another.

The Almighty had given John beforehand to understand, that he on whom he should see the holy ghost not only descending, but also remaining on him, "the same is he which baptizeth with the holy ghost." John i. 33. Thus was the descent and abiding of the holy ghost, even on our Lord himself, pointed out as that which alone could qualify to baptize others with it; and it will hold good of all his disciples and ministers to the world's end. Therefore they have his promise to be with them by his spirit, the holy ghost, in the execution of his great commission, to baptize into the divine name and power of Father, son, &c. And as all sent by him to baptize with the holy ghost, must be first so baptized themselves, he set the glorious example. And when he came afterwards to send them forth in the great work of baptizing, he declared with divine propriety, "as my Father hath sent me, even so send I you." And showing plainly how that was, he "breathed on them, and saith unto them, receive ye the holy ghost." John xx. 21, 22. See how exactly he sent them to baptize, &c. as his Father sent him. His Father, sending him to baptise with the holy ghost, breathed it, or caused it to descend and abide upon him. This proved and proclaimed him to be the baptizer with it. He sending his servants to baptize with the same baptism, breathed on them, that they might receive a measure of the qualification as he received of his Father. And this was truly necessary; the same work requires the same qualifications: "he that believeth on me," says Christ, "the works that I do, shall he do also." John xiv. 12.

He was not baptized with water, to qualify him so to baptize

others; for he baptized none in water; the work which he did in baptism was inward, and with the holy ghost—the spiritual purifying fire of the Lord. He did not breathe on his disciples, and baptize them with the holy ghost, to qualify them to baptize others in water; that had not been sending them, as his Father sent him; it had not been sending them, nor enabling them to do the same work, and baptize with the same baptism, as he did. Had he, after breathing on them, sent them qualified with the holy ghost, to baptize with a mere element, it had been very different from his Father's sending him in the power and baptism of the holy ghost, to baptize others with the same. And as their qualification to administer his spiritual baptism was that of the holy ghost coming upon them, so, in his own case, the descent and abiding thereof upon him, was the very thing made use of, by the wisdom of God, whereby to manifest him more clearly unto John, as the gospel baptizer. Seeing, therefore, this his qualification for baptizing with his own great gospel baptism, which is after and superior to all signs, must be received from on high,—before he began that glorious gospel ministry, which is also without signs, it was, as before noted, necessary for him previously to submit to that baptism, which being but a sign, was to decrease and end in the substance which the sign pointed to. Hence the necessity of his waiting till John had first baptized many of the people, borne testimony to one coming after him, and turned their minds to the necessity of his more spiritual and refining baptism. And hence also the necessity of his receiving that baptism which was only in the sign, and to vanish as the substance was experienced; not after, but before, he received that descent and abiding of the holy ghost upon him, which pointed him out as the great administrator of that baptism which, in the very order of things, is after that which is but a shadow of the good things to come. Thus the type was kept in its time and place; before, not after, the antitype. But had not Christ's baptism in the type, to fulfil it, as a thing ending in the antitype, been preposterous had it been after his glorious antitypical baptism and anointing, by the descent and abiding of the holy ghost upon him? This being the case, there is evidently a very beautiful display of wisdom and pro-

priety in our Lord's answer to John, when John forbade him. Indeed every part of it, to me, seems full of divine instruction. It satisfied John, and removed all his scruples; for though he did not at first know that Jesus must be baptized as well as circumcised, in the figure, and submit to the other figurative institutions of the law, in order to fulfil all the figurative or typical righteousness of the several dispensations preceding the gospel; yet he seems well to have known that his baptism must vanish and decrease, as being in its nature outward, and in its design but preparatory to Christ's. Hence, says he, "He must increase, but I must decrease." John iii. 30. "I indeed baptize you with water, but he shall baptize you with the holy ghost," verse 11. And thus knowing the preparatory, decreasing, and terminating nature and design of water baptism, what further he wanted to know, to induce him to baptize our Lord, was, that in order properly to decrease and fulfil what he already knew must decrease and be fulfilled, the Lord of life and glory must stoop to it himself; and therefore, as soon as the blessed Jesus had convinced him of this, he readily, without more ado, baptized him. And of this, our Lord's answer at once convinced him, it being full to the purpose. Let us trace it.

The very first word is instructive. "Suffer it to be so," Mat. iii. 15, as if he had said: I indeed have no need of it, no sin to repent of; nor do I wish it done to manifest me to myself. It is not at all of necessity to me in this sense. Thou, John, art therefore rather to suffer it, than administer it as thou dost to others, to teach them their necessity of a thorough cleansing, and turn their minds to me and my baptism, which alone can effect it. It is true, as thou art sensible, this is not my baptism, nor any part of my gospel dispensation: mine, all have need of: thou art right in saying thou thyself hast need to be baptized of me. And as mine is the alone gospel baptism, it is not strange that thou admirest at my submitting to that of water; for truly it would be highly contrary to the purity and simplicity of my gospel, to perpetuate any ceremonial observances, under the full sunshine thereof. But this is by no means my intention, but directly the reverse; I do it on purpose to fulfil outside things, and make way for me to introduce and publish to the world,

that gospel which is after, and to end all types and shadows; and which, for that very reason, I cannot properly even begin the publication of before, but must, in order to a regular procedure, defer till after I have submitted to this figurative baptism which thou preachest. By which thou mayst clearly see, that in baptizing me in the figure, a thing so different from my unfigurative baptism and gospel, thou art, properly speaking, to suffer it to be so. Next, the word "now" is strikingly significant. "Suffer it to be so *now*." This important word is not used here without special propriety and design; it is the dictate of eternal wisdom; for now was the very juncture of time; now the pure unshadowy gospel dispensation was but at hand, not yet brought in. Christ had not yet suffered; nay, he had not yet even begun publicly to promulgate the gospel of that kingdom, the baptism of which is only spiritual; and therefore he might now properly partake of that which only pointed to it, and was to end in it. And further, now was the exact period for him to do what he had to do outwardly in fulfilling it; because John had now preached the baptism of repentance to many, if not literally, as Paul says, to all the people of Israel, Acts xiii. 24, perhaps to nearly, or quite all, in those parts. At least, according to Mat. iii. 5, we may conclude, they of Jerusalem, and all Judea, and all the region round about Jordan, had now been baptized of John, and Christ was now soon to begin his own gospel ministry, and therein to preach the kingdom of heaven, as an internal unfigurative dispensation, to the souls of men. Now, therefore, was the very time, in the course and order of things, for him to be baptized in outward water; the acceptable moment for John to suffer it to be so. John had, as he baptized the people, diligently preached the kingdom at hand, not yet fully come, and taught them to look beyond his outward, to Christ's inward and saving baptism. This he powerfully and positively declared should be effected by one then among them, though they knew him not. So near was the kingdom now at hand, and fast approaching. This greatly raised their expectations. Indeed, the fire of Christ's baptism began to kindle in some of their hearts; for Christ declares he came to send fire on the earth; "and what will I," says he, "if it be already kindled?" Luke xii.

49. It truly was so in some degree in many minds, even that very fire whereby his baptism thoroughly cleanses, in its complete operation, the whole floor of the heart. Therefore it was now time for him soon to begin his public gospel testimony, which in strict propriety ought to, and in fact did succeed, not precede, the baptism of water, which was John's; and by which, and the preaching attending it, John had thus prepared the people for Christ's, according to the express design of his mission; which was, as noted before, "to make ready a people prepared for the Lord."

John's preaching, baptism, and singular life, being in the desert, till the time of his showing unto Israel; then wearing a leathern girdle and coat of camel's hair; neither eating flesh, nor drinking wine, but eating locusts and wild honey, &c. wrought greatly on the minds of many. They mused much of John, and were anxious to know whether he were the Christ or not. John declared honestly he was not, but that he was vastly unworthy in comparison of him; that his baptism was but with water, a very inferior thing, compared with Christ's; designed to prepare for it, and just serving in order to his manifestation to Israel, and then to decrease and give place to him and his baptism, which is to increase, and of the increase whereof there is no end. John was truly modest, and sought not to defraud Christ of any of his glory; but honestly and openly both confessed his own inferiority, and turned the people's attention from himself to his Lord, saying, "Behold the Lamb of God, which taketh away the sin of the world." John i. 29. Thus the time hastened, the state of things ripened. Indeed, the "kingdom of heaven suffered violence." And the minds of some, under the pressure of what they felt working in them, rushed into it, as it were, by force; that is, before the full time for its more glorious and ample display and establishment, which was not to be till Christ had suffered. Hence, says Jesus, Mat. xi. 12, "From the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force." Their hearts were so engaged, and the working of the seed or leaven of the kingdom was so prevalent in them, that, as it were, by a kind of violent anticipation, they took, or obtained, some real

possession and enjoyment of the pure antitypical life, liberty, power, and substance of the spiritual kingdom of God; before that more glorious out-breaking, and more general establishment and exaltation thereof among the people, which took place after Christ had suffered, and had fulfilled all the symbolical righteousness of signs and shadows, and triumphed over them all, nailing them to his cross! thus ascending up on high, leading captivity captive, and bountifully giving gifts unto men.

And why is the kingdom said to suffer this kind of violence from the days of John the Baptist, but because the power of his ministry, his living testimony concerning Christ and his baptism, had greatly wrought upon their hearts? John's preaching and description of Christ's baptism was very awakening: he struck against all false dependencies; nothing would do short of fruits worthy of a state of real unfeigned repentance; no claims of outward descent from Abraham, nor any mere plungings in water; no partial cleansings or half-way reformations; not one or two only, but every corrupt tree of the whole heart must be hewn down, and cast into the fire. Thus the axe was now laid to the very root of the tree. Lopping the branches only would not do; it must come to thorough work, even to burning up all the chaff, and gathering the wheat, winnowed therefrom, into the garner of the Lord. This doctrine was so forcibly promulgated by John, and had such effect upon some who were waiting for the consolation of Israel, that it was now time for Jesus to submit to John's baptism, in order to the fulfilment of the typical righteousness thereof, and to make way for the word, gospel, and antitypical righteousness of his own inward and spiritual kingdom among them. Thus urgent and pressing was the necessity of our Lord's soon entering upon his own public ministration in the work of the everlasting gospel, and which he accordingly did enter upon almost immediately after John's imprisonment. Well therefore might he, as to his baptism in water, urge it upon John to "suffer it to be so now," just now, without further delay; "for thus it becometh us," says he, "to fulfil all righteousness." Observe the word *all;* for even the most outward, typical, and decreasing institutions, that had really been of God, of right demanded veneration; it was a point of real

righteousness rightly to observe, and rightly to fulfil them. And as Christ came to "blot out the hand-writing of ordinances, and take it out of the way," (see Col. ii. 13,) and so to bring his people to a single attention to the new covenant written in the heart, and of which he himself is mediator; it did truly and highly become him,—seeing he came not to redeem from the bondage of the law, and rudiments or shadows of good things by destroying, but by fulfilling,—to unite with John in fulfilling water baptism, for that could no more pass rightly away, till it was fulfilled, than any other outward ordinance. All the shadows were but for a time, and to end in the substance; and so faithful was Christ in all his work and office, that he would not suffer a jot or tittle to pass from the law till all was fulfilled. Hence on the same ground he says to John, "it becometh us to fulfil all righteousness." The righteousness of that ordinance of water baptism, was at best but under or during the law of outward commandments. Immersion in water was enjoined, and had often been practised among the Jews before, and baptism was in some sort, and on some occasions, used as an initiatory ordinance among them. John indeed used it somewhat differently, but both he himself and his baptism, were previous to the abrogation of the ceremonial law, which continued in force till several years after he had quite fulfilled his course, even till our Lord's resurrection.

Indeed, Jesus himself enjoined its punctual observance; so true is the apostle's testimony, that he was "made under the law," Gal. iv. 4; and was under tutors and governors till the time appointed of the Father, verse 2: so that the expressions of the law and prophets prophesying until John, are of no more authority to disprove John's being strictly under the law, than they are to disprove his being strictly a prophet.

Christ declares him a prophet, yea and more than a prophet. And his being more than a prophet, is the true ground of this distinction respecting the law and the prophets prophesying until John; not that either the law or the prophets had then ceased, but John, as great a prophet as any born of woman, and as truly under the law, was also so much more than a prophet, that he was the immediate fore[illegible]r of our Lord; a voice pro-

claiming him not as coming afar off, but as then standing among the people, or as it were a finger pointing directly to him, as then come in that body of flesh. And it is remarkable, how much John's preaching and testimony concerning Christ are confined to his soul-purifying baptism. This, and a plain, full, and repeated destination and description of the very great difference between this and that with water, seems to be the main scope and subject with John. And there is much divine wisdom and propriety in its being so; for John was the only administrator of water baptism, even specially ordained, and sent of God, as such. He ran not of himself, as it is to be feared many now do; God sent him, yea sent him expressly to baptize with water, according to John i. 33; and why? plainly "that Christ might be made manifest to Israel," as before noticed.

Now, therefore, as baptism in water was that peculiar outward action, or ordinance, which was chosen and directed of God, to prepare the way of his son, introduce and manifest him to Israel; we may depend upon it, it was because he would have him specially manifested and introduced to their notice and acceptance, as the great gospel baptizer, refiner, and purifier of souls. In short the baptism of Christ comprehends so much, so nearly all, in the work of sanctification, and creation anew in him, that the Father Almighty, in his unlimited goodness, and good will to men, took special care that John, the preparer of his way, in the power and spirit of Elias, should be expressly sent before him, baptizing in water, as a lively resemblance and representation of his great work in thoroughly cleansing the floor of the heart. This was John's proper business. Hence he is repeatedly and almost constantly called John the Baptist, or baptizer, as some translate it. He went before the face of the Lord, (baptizing men's bodies,) to prepare his way as the baptizer of souls. For this reason, he dwells almost wholly on the description of Christ's baptism, the manner of his effecting it, the operations and effects of it, and the very great superiority of it to that of water.

In words, he fully and forcibly inculcates, that in its complete operation it effects an entire purification. No corrupt or even unfruitful tree is to be left; nor chaff remaining with the wheat.

The fire of this baptism is holy, yea the fire of the holy ghost; and where the heart submits to its influence, it is, so long as filth remaineth, truly unquenchable; it burns till all is consumed, till the dross, and tin, and, what is more, the reprobate silver, (however specious in appearance, and current among many for true devotion, and real religion,) is separated and done away from the gold; for the vessels in the Lord's house, spiritually, are made of beaten gold, such as has endured the Lord's fire, and been refined in his furnace; for this only can bear the hammer, so as thereby to be beaten and formed into chosen vessels in his holy house, which "holiness becometh forever." See Psalm xciii. 5. And as his house is a house of holiness; so the way of his ransomed is a "way of holiness; the unclean shall not pass over it." Isai. xxxv. 8. None can walk in it but in proportion as they are baptized with the holy ghost, and purifying fire, and thus made fit vessels for the Lord's house; for the prophet Zechariah, xiv. 21, winds up his prophecy of gospel times with a positive declaration, that in that day "every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts."

That this state might be attained, we have seen that John's description of Christ's baptism, even to the very inhabitants of Jerusalem and Judea, outwardly (though I think little of locality in this case) represents it as effecting thorough purification, as perfecting holiness in the fear of the Lord. And this he not only teaches in words, but shows them in his manner of baptizing, plunging them all over in water, as if he would have riveted it in their minds, that nothing short of complete sanctification would answer.

He indeed baptized them in water, and even, in that, though merely a figure of the one gospel baptism, he plainly held forth perfection, or perfect cleansing, or why did he wash them all over? If Christ's baptism effects only a partial, half-way cleansing in this life, would not a partial, half-way washing or sprinkling, more properly have represented it, and therefore have been a more proper way to have prepared the way of the Lord, and furthered his manifestation to Israel?

Surely his forerunner ought so to prepare his way, as to give

a just idea of him, and of his work; and so to represent and shadow out his baptism, as to raise proper sentiments and desires in the well-disposed respecting it. And this, in fact, he was very careful to do; for as he was so much more than a prophet, that he was specially appointed, and sent to prepare Christ's way, and eminently to contribute, by that very significant figure, towards his proper manifestation to Israel, he fell not behind the rest of the prophets in testimony to the fulness and completeness of that baptism, whereby Christ saves his people, not in, but from, their sins. He was so faithful to his trust, that not satisfied with repeated metaphorical illustrations of it by word of mouth, as of the axe, fan, and fire, yea unquenchable fire, all centering in one point, that of absolute and full purification, he went one step further; he dipped great numbers of them so totally into the water, that if they would understand any thing by it of the nature and extent of Christ's baptism, they could scarcely understand any thing short of what was typically intended by it. And having thus powerfully prepared the way of the Lord, by preparing the people to receive him in the administration of that baptism which saves the soul from sin, it was now time for the Lord himself to be baptized in that very figure by which his baptism was thus strikingly represented; not to perpetuate it, and induce the people to think more highly of it; but, quite on the contrary, so far to fulfil it, as to make way for that represented by it. For those outward observances by which the substance was represented, as the figure of a man represents the man it is the figure of, were none of them any more the substance itself, than the figure of a man is the man.

Some are fond of the mere picture, the lifeless figures of their dearest friends, in their absence; but few are so weak as to pay much regard to the picture, when they are in actual enjoyment of the presence, the endearing company, and sweet conversation of their friends.

Water baptism is not a whit more the baptism of Christ, than the figure of a man is the man. And they who are now baptized therewith, and eat and drink outward bread and wine, in remembrance of Christ, have, in these performances abstractedly, no

more of the real baptism and supper of the Lord, than a man may have of his friend, in the picture of him. I say not that a man cannot use these things, and at the same time enjoy something of the substance signified by them. A man may enjoy something of the real and delightful presence of his friend, and yet have his picture in the room, and sometimes look at it; but whenever his attention is fixed closely upon the picture, it is infallibly diverted in the same proportion from his friend, though then alive and present. And so it is in these figurative observations. In proportion as they are objects of attention, the mind is diverted from, or stops short of, the thing signified. And hence I think it generally holds good, that those who are very tenacious of them, most zealous in their use, urge them the most pressingly on others, and most liberally censure and condemn those who, believing them to be no gospel ordinances, conscientiously decline them; are less livingly sensible of the life and substance, than some others, who, though they also use them, are far less built up in and tenacious of them. At the very best, they are but shadows of the good things. "If thine eye be single" to the light of Christ, "thy whole body shall be full of light." See Mat. vi. 22. Only keep thine eye single, and fixed upon the outward sun, and the shadow will be behind thee, and out of thy sight. Turn about, and fix thine eye full on the shadow, and then the sun will be behind thee; and whilst thou art fixed in attention to the shadow, thou wilt see little or nothing of the face of the sun. Thus some who begin in the spirit, turn about, and seek to be made perfect in the flesh, or in outward ordinances. But granting thy attention not singly to the shadow, yet try it a thousand ways, and thou shalt never be able to pay either less or more attention thereto, but thou wilt be obliged to have thy attention proportionally less to the sun, than it would be, wert thou equally attentive, and that attention singly directed to the sun. In like manner, the man whose eye is single to the divine light of Jesus in his own heart, and whose attention is steadily to the work of his baptism there, has as much more true and substantial experience of the blessed and saving operation and effects thereof, than the man, who, equally attentive, suffers his attention to be divided, and

partly diverted to the outward figures; as a man in close and single attention to the sun, has more of its light, and sees more of its real brightness and glory, than he who observes an equal attention on the whole, but suffers it to be divided between the sun and the shadow. And this I take to be the very ground and reason of our Lord's faithful fulfilment of all such figurative righteousness, that so his servants might press forward to the substance signified, and figured out thereby. Paul told the Galatians, "If ye be circumcised, Christ shall profit you nothing." Gal. v. 2. This must amount to thus much at least, that in proportion as they relied on, or were taken up with attention to that outward performance, they were diverted from Christ; and this is just as true of water baptism, and every other outward symbol. I suppose many may readily drink it down, that so certainly as a man is outwardly circumcised, he can have no benefit at all from Christ, who yet think outward baptism an ordinance of his gospel: but what sound reason can be given, why one outward ordinance, once absolutely commanded of God, but now ceased in point of obligation, to give place to the substance once signified by it, should so much more effectually prevent our being profited by Christ, than another outward ordinance, in like manner once commanded of God, but long since as fully ceased in point of obligation, and for the same reason, to give place to the substance?

The truth is, every outward observation whatever, so far as it diverts the mind from inward attention to the work of Christ, so far it prevents effectually our being profited by him. And I am sorry to perceive such numbers of professing Christians striving so hard, as I think they do, to make these things serve as a substitute for that which is saving. They evidently substitute water baptism instead of Christ's; for they do not scruple to call it the one baptism of the gospel. They expressly maintain it to be Christ's, and apply to it many texts which evidently speak of far deeper matters, as baptism into Christ, into his death, &c. and that which speaks of the baptism which now saves us, although the text itself declares it is not the putting away the filth of the flesh, (the proper work of water,) yet they insist it is water; and so make it out, if they substantially

make out any thing by it, that a figure saves us. Let none therefore marvel that Christ was so careful to be baptized in water, in order to fulfil it, before he would go forth publicly into that work, wherein he was to be the baptizer of souls to salvation; for since we find that even his so doing is laid hold of, in direct contradiction to the whole scope and design of it, and urged as a proof of its continuance, how much greater would have been the influence of his example, towards continuing a figure in preference to the substance, had he first published his own everlasting gospel and baptism, and after that been baptized himself in water, and so baptized others? But as it seems he intended not to baptize others in water, doubtless to guard against the force of example, so neither would he be so baptized himself, after he had once begun his own public and soul-baptizing ministry; but very carefully did what he had to do in outward fulfilment of that type, both before he began his said ministry, and before he had gathered any disciples, yet so as to be after the rest of the people in those parts of the country had been baptized. For it would not have seemed so proper for him to submit to an ordinance that was figurative of his own baptism, for the special purpose of fulfilling it, before its administrator had, for some little time at least, practised it; but now John, having baptized many, and raised their hopes of a more spiritual and soul-saving baptism, or, as Luke has it, "when all the people," (meaning doubtless there about Jordan,) "were baptized, it came to pass that Jesus also being baptized," &c. and we do not read of John's ever baptizing a person there afterwards.

Now therefore, as already evinced, was the suitable time for Jesus to be baptized. And though this was done, as before urged, not to perpetuate that sign, but expressly to fulfil it, that so all that kind of ceremonial righteousness might be fulfilled, and not a jot or tittle of it pass any otherwise away; yet this hindered not the propriety of John's continuing his preaching and service in that sign, in other places, a while longer, in order to Christ's manifestation, and the preparation of his way before him, there also, until nearly the time that Christ began to publish the word openly in and from Galilee: though before Christ

would do this, John had, as already proved, finished his course in that figurative dispensation, and our Lord had particularly heard of his imprisonment. After which, going into Galilee, he soon entered upon the publication of that spiritually baptizing word and gospel ministration, which, as before observed, began from thence, after the baptism which John preached, in the figure.

When John proclaimed, "Behold the Lamb of God," two of John's own disciples immediately "followed Jesus," John i. 36, 37, as did several others soon after; for John's preaching, &c. had now in good degree prepared their minds to follow him, as soon as they knew him. But the disciples of John do not appear to have gone from him to Jesus, as from one outward baptizer to another. We have no account of their receiving baptism in water, after they became followers of Jesus. As that was not his, but John's, there was no need of repeating it upon those who had been John's disciples. But had that of water been Christ's, and yet distinct from John's, they would doubtless have received it. John's preaching and baptism in water do not appear to have prepared the way of the Lord, by preparing people for a second baptism in water, but by preparing them for that of the holy ghost, and purifying fire. For this were some hearts at least, if not many, now prepared.

Now therefore cometh Jesus to be baptized of John, in Jordan; for it was now time those knew him, who were thus prepared for him, that they might receive him. His thus coming to John, and being first baptized in the type, and then in the antitype, the holy ghost from heaven, confirmed John's knowledge of him, and gave a fair occasion for him to point him out, and proclaim him as the baptizer and saviour of souls to the people; thus opening their way to advance from the sign to the substance; from the decreasing ministration of himself, the servant and forerunner, to the increasing one of the son and saviour. John could not, with full confidence, point him out to them, till he knew him. That could not in proper season and succession take place, by which he should certainly know him to be the great gospel baptizer, till he had first baptized him in the figure, seeing the figures are the shadows of good things to come

after them. Had Jesus received water baptism much sooner, it had been out of season, and before his way was prepared by his forerunner. Had he deferred it much longer, it had deferred their knowledge and reception of him, whose hearts were now prepared for him. And, moreover, had he deferred it till John was cast into prison, whence he never came out, he could not have publicly received it by John; by which reception of it from him, and thus rightly timed, he at once confirmed it, as having been a sign of his own; fulfilled it, as of no real use where his own is livingly known; and gave John fair opportunity clearly to know him, and proclaim him the Lamb of God, that taketh away the sins of the world.

Thus John testified of him in due time, agreeably to Paul's expression, 1 Tim. ii. 6, "who gave himself a ransom for all, to be testified in due time." Having seen that Christ's baptism in the figure could be only suffered; seeing the figures precede, point to, but belong not to the gospel, and that now, before the figurative dispensation was abolished, was the only proper and acceptable time for it; let us observe who were the only proper persons to fulfil that one peculiar sign and figure of saving baptism. "Suffer it to be so now, for thus it becometh us." John, as the ordained administrator of water baptism, and as such, and peculiarly therein, the forerunner of Christ, and Christ, as the end and ender of all types and shadows, were the identical persons to unite in fulfilling this decreasing and terminating dispensation. Hence the divine propriety of the word *us*: "thus it becometh us." But what to do? not establish and perpetuate the old Mosaic institutions, in a round of signs and ceremonies, nor any other or somewhat varied observations in things outward and symbolical; for all these are but rudiments, and equally weak and unappertaining to the pure gospel state. What then? Why, the exact reverse of all this. "It becometh us to fulfil!" fulfil what? "all righteousness." None of the great and solemn ordinances of God were so outward as to be unworthy of fulfilment. All pointed to Christ, and to his work and kingdom: but this of water baptism, as now used by John, and by him repeatedly contrasted with Christ's, or the two placed by him very pointedly, as type and antitype, required

our Lord's special notice and fulfilment, previously to his own public gospel ministration. And though, as then used, it was introduced the last in course of the great shadows peculiarly representative of Christ's great work in men; yet was it almost, if not quite, the first specially fulfilled by him.

John's ministration in the shadow, began too near the meridian splendour of Christ, the gospel sun, to have any long continuance previous to his glorious manifestation to Israel. Even outwardly, as the sun advances nearer to its meridian altitude, the length of the shadow decreases. And right under the sun's full blaze, the sun being in its zenith point, shining on all sides equally, the shadow vanishes, or at least is under foot. And I believe it has inwardly, even in respect of baptism, vanished quite out of estimation and notice in the minds of some, as the spiritual sun has gradually arisen upon them; and who yet have afterwards, through the neglect of a single eye to the light, gradually receded therefrom, (till, as in the afternoon outwardly, towards night, in proportion as the sun's warming and enlivening influence is lessened,) the length and unsubstantial importance of the empty shadow has greatly increased with them; they have eagerly grasped at the shadow, which in itself is nothing but a likeness of the substance. We all know a shadow outwardly is nothing; and in spirituals also this is so strictly true, that Paul says "circumcision is nothing, and uncircumcision is nothing," 1 Cor. vii. 19; and it holds equally in outward baptism, and the supper. If one shadow were any thing in the gospel, another might as well be something. Circumcision would be as much something as baptism. The gospel excludes them all.

Let not, therefore, him who is outwardly baptized, suppose he has therein something that belongs to the gospel; neither let him who rejects it, either Quaker or other, think he therefore has something; for outward baptism is nothing evangelical, and the mere rejection of it is nothing. "The new creature," the living faith of the operation of God, working by love, is all in all, is the very substance of things hoped for, "the evidence of things not seen." Heb. xi. 1. Thus necessary was it for all these old things to pass away, be shaken and fulfilled, that the new and living substance, which cannot be shaken, may remain.

And as John was the forerunner of Christ, and the administrator of water baptism, it belonged to him and Jesus; they were the *us*, to whose allotment it properly fell to fulfil it. Christ had the typical righteousness of divers other figures to fulfil; hence, afterwards he celebrated the passover, and plainly pointed his disciples to the antitype of it. They must eat his flesh, and drink his blood, or have no life in them. And this he assures them is spiritual, "it is the spirit that quickeneth, the flesh profiteth nothing." John vi. 63. And even John's work, in fulfilling these things, was not wholly confined to the outward baptism of our Lord. His constant testimony that his baptism was but with water, as he administered it to others; his lively and contradistinguishing description of Christ's, as that which effects entire sanctification, and burns up all the chaff, (not only sin, but figurative ceremonial observations; for these are as chaff to the wheat, and as trees that bring not forth any real good fruits of the gospel,) tended much to exalt the substance above all signs, in the minds of the people. And when once the substance is in due estimation, and properly exalted over all in our minds, under the gospel, the sign immediately loses its importance, and Christ becomes all in all to us.

But John not only divers times repeats the important distinction between baptism with water and that with the holy ghost, and holds to view the comparative inefficacy, and decreasing nature and design of the one, and the excellency, all-sufficiency, and increasing nature of the other: he degrades all claims of the most exact and tenacious adherents to ceremonial institutions, without the heart-purifying work of the Lord.

Even the zealous Pharisees, notwithstanding all they could boast of relationship to Abraham, either by blood, by circumcision, or the most strict and scrupulous outward observance of the whole law of commandments, contained in the shadowy ordinances, he upbraids as a generation of vipers; and plainly intimates to them, that the true seed of Abraham are they in whom the axe, the fan, and the fire of the gospel, make thorough work; and that in this way God is able to raise up children in the true and living faith of the faithful Abraham, of such whose hearts were as stones. There might be such then present,

whose disregard to those things, wherein lay nearly all the religion of too many of the Pharisees, was such as to render them extremely obnoxious and contemptible in their view, and who yet were more easy to be brought in love with the essentials of true religion than they; though they, in the fury of their zeal against these, might strikingly exhibit the viper in spirit. I believe the inward feelings and outward deportment of many, who have considerable zeal in exteriors, are the very reverse of this in meekness, gentleness, and love.

May they experience a blessed increase herein; and may all ranks and denominations of Christians, beholding the excellency hereof, and its vast importance, in preference to all party attachments, and zeal for or against ceremonials, more and more press after it and into it themselves, and cherish and promote it in each other.

I doubt not many of the Pharisees were zealously observant of the Mosaic institutions, because they verily believed it was God's will they should be so; as doubtless it was, in a right way and disposition. I doubt not but some of these were moral, goodly sort of men, as to outward regularity, uprightness, and honest dealings; and here they rested, well satisfied, and despised the less observant, and less regular. But here resting, even though they might be, as touching every thing merely ceremonial, or even merely moral, pretty blameless, they were and must be far short of that, which in every age of the world has been the true righteousness, riches, and salvation of souls. These, as well as the more impure and grossly polluted within, John wanted to alarm, and shake from their false rest, and fig-leaf covering; that they might come to know the pure and living righteousness of faith, that works by love, purifies the heart, gives victory, removes mountains, and is the substance, being of the operation of God in the heart; not a mere assent to certain well-established facts, nor yet merely a full and firm persuasion of their truth and certainty; but a real and living hold on Christ the life, in inward union with him, by a deep and powerful working of the holy principle of light and life in the soul. This is that righteousness which exceeds that of the scribes and Pharisees, and without which Christ says we cannot

enter into the heavenly kingdom. See Mat. v. 20. This, in fulness established, supersedes all signs and shadows. Hence John, by rejection of the pharisaical dependance on descent from Abraham, &c. was preparing his way, who, coming after him, had much of this nature to do, among that superstitious and bigoted people; who, as he rightly testified, had they been truly the children of Abraham, would have done the works of Abraham; but not being truly his seed, in the heavenly birth, and holy principle of life and immortality, wherein the joint-heirship with Christ ever consisted, they were foolishly, though zealously, endeavouring to climb up some other way; by outward performances, and exact observation of ordinances—a kind of righteousness which never gave admittance, or brought into the kingdom. And as men have ever been prone to stop short in these, and rely more or less upon them, as things of substantial benefit in themselves; God was pleased, in the fulness of time, to send his son, made of a woman, made under the law, and purposely brought under the observance of these things, for their fulfilment, in order expressly to blot out, remove, and take out of the way, that a more signal attention might take place to the writing of the law in the heart; the very life, sum, and substance of the new covenant. See Jer. xxxi. 33. John's preaching tended directly to prepare for and introduce an increasing attention to these great things within, and thus powerfully contributed to promote that living acquaintance with, and single dependance on, the substance, which is the only thing that ever rightly qualifies the mind to see beyond, and thoroughly, understandingly, and profitably renounces and relinquishes the sign. This was fulfilling his commission, preparing the way of the Lord, pointing out, declaring, and promoting the decrease of all figurative righteousness, including even that of his own baptism; and assisting in the fulfilment thereof, in order to the increase, establishment, and general prevalency of that which was before all signs, and remains to the faithful, the *summum bonum*, the one good thing needful, the life and substance of all true religion.

CHAPTER II.

John's baptism still in use after Christ was baptized, and on what grounds. Why John must *decrease*. Why the least in the kingdom is greater than he. Water baptism never a gospel ordinance, any more than burnt offerings, circumcision, &c. Christ's transfiguration clearly shows all these done away together, and water baptism as much as any of them, though afterwards sometimes used in condescension, as divers other figures were. John seen in the mount as Elias. Peter's conduct with Cornelius, no perpetuation of water; but rather a prudent condescension. The full dispensation of Christ, is *God* and *man* in union. Man prone to imagery. Signs were over by indulgence. A touch upon the passover. Christ eating it, points to its antitype, the inward feast, and communion of saints.

Although on very sufficient grounds, as already evinced, our blessed Lord received that baptism which was figurative of his own, and so far as in that manner behoved him, fulfilled it, previously to his entrance on his own public ministration in preaching the gospel, yet for his further manifestation to Israel in some other places, that watery sign, and the preaching accompanying it, were afterwards continued by John, till some little time before the blessed Jesus began his said public ministry; and the disciples of Jesus having learned that baptism of John, and understanding it was for their Lord's manifestation to Israel, they also practised it, and doubtless with a view and desire of his more extensive and speedy manifestation among the people; though we have no account that Christ ever at all encouraged them therein, but an express assurance that he "himself baptized not." John iv. 2. Perhaps he might have no objection, (as ceremonials were yet in use, as a school-master leading to himself, the life and substance, the pure gospel state not generally commencing till after his resurrection,) to their baptizing others, as John had baptized them, in the figure; well knowing that occasion might thereby be taken to turn the mind profitably from that likeness of entire cleansing, to the necessity of the thing itself, his own saving baptism; and which seems to have been the very design of water baptism, as used by John. No other need of it seems ever to have existed; and no other end seems to have been aimed at, by the divine wisdom, in sending

John baptizing in that manner. It was to that end well adapted, and to that only. And that John knew this, seems evident by his declaring that baptism was for Christ's manifestation, by his so constantly pointing from it to its antitype,* the baptism that saves the soul; and by his acknowledgment that himself must decrease, and Christ increase. Had John been the administrator of a gospel ordinance, and therein abode faithful, he might, instead of decreasing, have increased therein; but being the administrator of a figurative ordinance, in its very nature, end, and design decreasing, he, as its administrator, must decrease; for though as great a prophet as any born of woman, yea, as Christ declares, "much more than a prophet," the immediate forerunner and preparer of the way of the Lord, yet truly, as the Lord himself further asserts, Mat. xi. 2, "he that is least in the kingdom of heaven is greater than he;" that is, greater than John, as John the Baptist; for it is expressly as John the Baptist, that Christ says this of him, and in this sense it will forever hold true. For though as a saint and servant of God, as a prophet of the Most High, John was great, yea, very great, in the heavenly kingdom, "a burning and a shining light," as Christ still further testifies, John v. 35; yet that gospel kingdom which John proclaimed as near at hand, and prepared the way for, being void of all mere figurative ordinances, and operating, wherever it cometh in its full glory, to their fulfilment, abolition, out-blotting, and entire removal out of the way; the least in the pure spirituality thereof, (having seen and advanced beyond and to the disuse and total rejection of all such signs and figures, as being comparatively mean and beggarly elements, of use only till the seed came, and at best but shadows of the good things to come,) is and ever must be, in this respect, greater than John, as John the Baptist, the administrator of one, though a very significant one, of those figurative ordinances. And even though John should sit higher, shine brighter, and be far greater in the kingdom of eternal glory, than many of these,

* The word in the common translation rendered figure, 1 Pet. iii. 21, speak ing of the baptism which now saves us, is antitypon; and surely it is th antitype, and not the type or figure, that is saving.

yet as the Baptist, or baptizer in water, he was under a dispensation that was vastly low in comparison of that pure gospel state which these little ones all witness in the new covenant dispensation; which water baptism could no more be a part of, or belong to, than circumcision, burnt-offerings, or any other rituals of the Mosaic dispensation. And if Moses, however faithful in all his house, as a servant, must, as to his law of ceremonials, his dispensation of signs and shadows, decrease and give place to the son, surely so must John. The weakness, outwardness, and insufficiency, on account of which the shadows of Moses have vanished, are as apparent in water baptism as in any of these; and it is of as much real necessity that this be decreased, fulfilled, and cease, in order to the true and pure enjoyment of its antitype, the saving baptism of Christ, as that circumcision, and the divers washings and offerings of the law should cease, for the same reason, or in order to the right enjoyment of their antitype.

It is rather mournful to see so many religious, good people, people who love God, and are in good degree enlightened, entangled as it were in the bondage of outward and typical ordinances, in these antitypical gospel days. What volumes of controversy, and not always in the sweetest temper, have been and are written, and from time to time, even unto this day, very zealously spread, read, and rejoiced in, which yet contain little or nothing relative to the life of God in the soul, the one soul-saving, sanctifying baptism of the gospel, or the one soul-satiating communion of saints, and supper of the Lord; but are filled with learned or unlearned argumentation, about things as foreign to the true christian life and dispensation, as the sacrificing of bullocks, rams, and lambs!

I feel real tenderness towards those who are not yet so translated into the glorious liberty of the sons of God, not yet so enlightened as to rise superior to their attachments to elementary and figurative observances; and I wish not unnecessarily to hurt the feelings of one sincere soul. I know some such hold water baptism, and what they call the other sacrament, in great veneration; and I do sincerely desire them not to take offence at my freely endeavouring to evince them to belong not to the

gospel. It is love in great sincerity that engages me to show them that these things stand exactly on a level with the long ceased ceremonials of the law, in point of obligation under the gospel. It would be as strictly a gospel controversy, were men now to write volume after volume respecting the due and precise manner of offering the ancient daily sacrifice, as is that about immersion and sprinkling, or that respecting the various opinions and modes of administration in what is called the Lord's supper. Thou need have no more, O thou true-hearted christian traveller, to do with these, than the former: it no more imports to thy real gospel duty, or to thy growth in the divine life, to understand and practise in the most precise manner, according to ancient original institution and usage, in these, than in the others. Think of what entire insignificancy it is, to controvert points respecting the offering of the lambs, "one in the morning, the other at even," as ordained of old to be done day by day for a continual burnt offering, Numb. xxviii. 3, 4. Think how unimportant to dispute whether a fifth or a tenth part of an ephah of flour, or whether mingled with a third, fourth, or eighth part of an hin of beaten oil, would now under the gospel be the most acceptable meat offering to the Lord; and thou mayst perhaps perceive to obtain a true glimpse at least of the real insignificancy to thy life and duty, as a Christian, of all the elaborate inquires and discussions, respecting either what is the proper mode, or who are the proper subjects, of either the one or the other of the sacraments so called.

But seeing many pious souls are yet under the vail in these things, wishing to serve God, and fearing to offend him; and seeing it is much for the worldly interest, emolument, and popularity of too many who assume the character and office of gospel ministers, to keep them still under this vail and covering, and in bondage to the beggarly elements; I am willing to use my endeavours to evince yet more fully and clearly the absolute cessation and dismission of signs and symbols, as never having pertained to the fulness of the gospel state. I think this is clearly exhibited by our Lord at the transfiguration; and I think it as much includes John as Moses; as much water baptism as circumcision; and as much the passover as burnt offerings. In

short, it is evident to my mind, that the whole tendency and design of the vision was to show the equal dismission of all those shadows of the good things to come. And that for this reason; of all the holy men of old, all the great types of our Immanuel, Moses, and John in the character of Elias, appeared, on this wonderful occasion, with Christ and his disciples in the mount. None else would have fully answered the design of the transfiguration. But these two, representing the complete body of signs and ceremonies, were the identical persons to appear and disappear to them, and in testimony of the disannulling of all those foregoing ordinances. As the washings, oblations, &c. under Moses, were but signs, and but until the full coming in of the dispensation of life and substance, and as the baptism used by John was also but a sign, so now, in exhibiting the entire abolition of both, our Lord in some sort did it by way of sign or representation. And as it requires some spiritual discernment, clearly to perceive that offerings, water baptism, &c. never were, nor could be more than signs and figures, what they were particularly the signs and figures of, how long they were properly used, and when utterly abolished; so does it also require some true illumination from on high, to read and understand the mystery of transfiguration, and to see plainly that the whole drift and design of it was to teach us that the gospel, the kingdom, the baptism of Jesus, are all inward and spiritual, the antitypical righteousness, which remains, and ever will remain to the true church, though all that typical righteousness, which Christ spake of in his answer to John, introductory to his baptism in the figure, be fulfilled.

When God would show Abraham, (Gen. xv.) that his seed should be a stranger in a land not theirs, and after four hundred years' affliction "come out with great substance," he ordered him to take a heifer, she-goat, ram, turtle-dove, or a young pigeon. Dividing several of these in the midst, he "laid each piece one against another." And when the sun was going down, a deep sleep fell upon Abraham, and lo, "an horror of great darkness fell upon him;" and further, it "came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp, that passed between those

pieces." A very striking representation of Israel's iron furnace of affliction in Egypt, and the burning lamp, or, as the margin reads, "a lamp of fire," very beautifully betokened their joyful deliverance, when, long after, the angel of the Lord led them by a "pillar of fire" from the severe exactions of their hard-hearted enemies and task-masters. Thus dealt infinite wisdom and goodness with his favoured servant, good old Abraham, by striking representations showing him things to come; and divers other instances of somewhat similar representations might be adduced.

But passing them, we come now to that very important one, the transfiguration, and to unfold a little its genuine import and meaning, according to the degree of understanding received. I shall first endeavour to evince, that it was John the Baptist who, with Moses, appeared in the mount, though under the denomination and character of Elias. It is clear that John was the Elias, that is the Elijah, whom the Lord by the prophet promised to send to prepare the way of the Lord. Mal. iii. 1, 4, 5. This promise Mark recites expressly as fulfilled in the coming and services of John, (Mark i. 2,) as it is written in the prophets, "Behold I send my messenger before thy face, which shall prepare thy way before thee."

That this was John, is further evident by what the angel said to John's father, good old Zacharias, (Luke i. 16, 17,) "Many of the children of Israel shall be turned to the Lord their God; and he shall go before him in the spirit and power of Elias," &c. Indeed Christ's own words are full to the purpose: he positively declares, (Mat. xi. 14,) "If ye will receive it, this is Elias, which was for to come." But as he did not mean that Elias was actually come again in person, but that John was come "in the power and spirit of Elias," as before mentioned; he adds, (verse 15,) knowing how outward the people's minds were, and how spiritually dull they were of hearing, "he that hath ears to hear, let him hear." He doubtless knew that many could not so hear as to believe and receive it, in its naked signification, especially as John had denied his being Elias. These are contradictions to mere human wisdom: the ear that understandingly hears them, the Lord alone openeth.

John spake truth from the heart; for when they asked him, "What then, art thou Elias?" John i. 21, they were so carnal and outward in their apprehensions, that doubtless John saw they so little understood the scripture prophecies and promises, that they were looking for the personal coming of Elias from heaven; and perhaps in a fiery chariot; his ascension, or taking up, having been represented as in a chariot of fire. John answering their question according to their sense in asking it, saith, "I am not;" thereby harmoniously coinciding with Christ's design in speaking in parables; for Christ thanked his Father that he had "hid these things from the wise and prudent, and revealed them unto babes." Mat. xi. 2, 5. These babes are the same with those who have ears to hear; and Christ spake in parables to concur with his Father in hiding these things from the pryings and investigations of this world's wisdom and prudence: for when "the disciples came and said unto him, why speakest thou unto them in parables?" Mat. xiii, 10., he answered and said unto them, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Verse 11. And in conformity to these designs of Christ and the Father, to make foolish the wisdom of this world, John answered, that he was not Elias; as truly he was not in the sense of the question, and yet in the sense of Heaven and of the holy ghost, he was indeed Elias, yea, the only Elias that was sent in fulfilment of the promise, to prepare the way of the Lord Jesus. So that had he not come in the power and spirit of Elias, the promise, for aught that appears, had utterly failed.

This point, thus clearly established in the sacred records, contributes much towards a right understanding of the transfiguration. The transactions of this ever memorable and important scene, I have no doubt, were designed to unfold, as far as those who saw and heard them, or those who since read them, have "ears to hear," the deep mystery of the three dispensations of Moses, John, and Jesus; the entire passing away of all that was but typical in the two former, as things liable in their very nature, and in the designs of Infinite Wisdom ever meant, to be shaken and removed; that so the latter, the dispensation of life and substance, the pure spiritual unshadowy gospel and kingdom

of Christ, as things that cannot be shaken or removed, might with greater clearness succeed, and remain.

To this purpose the Lord of this glorious dispensation, after testifying that some then standing there should live to see it; that is, should "not taste of death till they had seen the kingdom of God come with power," Mark ix. 1; in order to prepare some of his disciples for a more extensive and clear discovery of its purely spiritual, antitypical nature and glory, and to give, as it were, a clue to the same discovery to others (see Mat. xvii. Mark ix. Luke ix.) in that and after ages, "taketh with him Peter, and James, and John," (three eminent instruments in the primitive church,) "and leadeth them up into an high mountain, apart by themselves." This may show us, that in order to a clear reception of divine knowledge, our minds must both ascend above and be separated from the busy scenes of mere earthly joys, cares, and associations, as it were, into the mount of sequestration, into an holy abstraction of soul, where angels ascend and descend, and the converse is at times with God. "He that hath ears to hear, let him hear." Here our Lord "was transfigured before them, and his raiment became shining, exceeding white as snow, so as no fuller on earth can white them. And there appeared unto them Elias, with Moses, and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here." Alas! too many think it is good to retain the long since fulfilled and abrogated symbols of good things, to this very day; and not content with, or not enough acquainted with, the one true "tabernacle of God," that is inwardly "with men," Rev. xxi. 3, are, with Peter, for building three, in order to retain a little from the ceremonies of Moses, as the passover, which they dignify with the name of the Lord's supper, and a little from John, (here seen as Elias, in whose life, power, and spirit, John came,) to wit, water baptism. So Peter ignorantly thinking it good to remain where all three might have place together, proposeth, or asks liberty, as followeth: "Let us make three tabernacles, one for thee, one for Moses, and one for Elias; for he wist not what to say." Mark ix. 2. 7. In very deed he wist not, or, according to Luke's account, "knew not, what he said:" knew not that this

proposal struck directly against the simplicity of the gospel, and was contrary to the life and design of the transfiguration.

He was for buildings which belong not to the gospel day; tabernacles for those whose dispensations were but preparatory to that which is purely of Jesus: for there was a cloud that over-shadowed them. Oh! that it may be seen, and daily considered, how exactly this is the case now, with those who still think it good to remain under the shadows. Is not the cloud still over them? The signs under Moses and John (here Elias) pointed men to Christ; but the full dispensation of Jesus, is nothing short of God and man in heavenly union. As then in him, so now, in all the seed, all his true disciples, there is a real joining and uniting of the life of man in and with the life of God in the soul. "He that is joined to the Lord is one spirit." 1 Cor. vi. 17.

This is livingly taught, in the Christ of God being truly both the son of God and the son of man. Here all preceding dispensations end; the signs are superseded; Christ becomes our one life in the heavenly fellowship, and, as Paul says, "I live; yet not I but Christ liveth in me." Gal. ii. 20. Here we enjoy the true riches and glory of his inheritance in the saints, which is Christ in us the hope of glory. See Eph. i. 18. Col. i. 27. What can all the shadows of the good things to come do for those who possess and enjoy the good things themselves, are led unto, live and act in the life and substance pointed at by all the types and figures of old? Did Christians know and enjoy this mystery in its true fulness and glory, all old things would be done away; for here all things become new, all things of God. Here we are complete in Jesus, in whom the fulness dwells, and have no need at all of signs to perfect us in our christian duty; no need of outward washing, being washed in his blood, inwardly sprinkled, to the cleansing of the heart; no need of outward circumcision, our circumcision and baptism are in Christ, into death with him, putting off the body of the sins of the flesh; no need of eating bread and drinking wine, in remembrance of him, seeing he has become our life: we enjoy his soul-satiating, his all consolating presence; he sups with us, and we with him; eating the bread of life, and drinking the new wine

of salvation with us in the heavenly kingdom of his Father, inwardly and spiritually; where all types cease forever; where the faith which is the very substance of things hoped for, the new creature in this union of God and man, is all in all. Here every thought is "brought into captivity to the obedience of Christ." 2 Cor. x. 5. No mere outward observations can add any thing useful to this state; and this is the reason why they must and do here cease. The reason why they were once used was, that men were too much alienated from the life and substance; they were used as outward pointers to the inward life. When the resurrection of Christ the life, is fully known in us, all mere signs are, and in the very nature of things, must be, entirely superseded. Till then, we may be in a state of mixture, as many are with their three tabernacles, one for Jesus, one for John, and one for Moses. Hence the figurative dispensation was not altogether abolished outwardly, till Christ's outward resurrection; this being generally the case in the inward. Those who have not known this pretty fully in themselves, are mostly some way or other relying more or less on outward things; but they whose life is full and truly in him, who is the resurrection and the life, are got beyond all improper reliance on any thing but the life of Jesus in them. This is the plain reason why the antitypical baptism, which now saves us, is by the resurrection of Christ; not by washing in water to put away the filth of the flesh; for though some of the translators use the word figure in a text which speaks plainly of this spiritual baptism, it is not so in the Greek. The original word, as already noted, is *antitypon:* so that the saving baptism, there spoken of, and which is by the resurrection and life of Christ, is not a figure, but the very antitype itself. Had Peter known this at the time of the transfiguration, as well as he did when he wrote his epistles, it is in no wise probable that he would have thought the building of tabernacles, for the retention of signs and shadows, a gospel labour. But seeing Peter was as yet so far from a clear understanding of the nature and pure spirituality of the gospel, as to propose three tabernacles even then, just when Christ was specially opening the dismission of all but one, that is "the tabernacle of God, that is with men," Rev. xxi. 3; let

none marvel that this same Peter afterwards commanded the household of Cornelius to be baptized in water, a thing in no wise strange for him to do, even though it had not been done merely in condescension, as there is much reason to believe it was. He remained for some time too outward and limited in his ideas; he did not know that the gospel was an universal thing, extending to Gentiles as well as Jews; so that a wonderful vision was vouchsafed, to remove his scruples, and induce his visit to Cornelius; and when there, God gave him words suitable to the occasion, and which being delivered in the evidence and demonstration of the spirit, and with divine power, were eminently instrumental to their baptism with the holy ghost who heard him, even in such a remarkable manner, that at his first utterance, as he began to speak, the holy ghost fell on them.

This at once struck Peter, as being an exact and gracious performance of the promissory word of the Lord Jesus: "John indeed baptized with water, but ye shall be baptized with the holy ghost." See Acts xi. 15, 16. For this baptism was now so evidently dispensed through Peter's preaching, that he immediately remembered this precious promise of our blessed Lord; which had been very illy applied by him to the holy ghost falling on them, had that not been strictly the baptism of the holy ghost, as intended by the promise; nor indeed can any, who clearly know this baptism, think strange of Peter's recollecting this promise, and applying it to what took place at this memorable season. Nor is there any doubt with me but that the holy ghost brought it to his remembrance, and showed him it was now actually performed through himself as an instrument; for God had truly and eminently enabled him to execute, in a very exact and striking manner, the great commission of our Lord, Mat. xxviii. 19, which was, to teach baptizing: not teach, and then baptize, as two separate acts; but by teaching in the power and efficacy received from on high, they were to baptize them in the very name, that is the life and power of the Father, son, and holy ghost. And into this name, life, and power, Peter did baptize them: they received it as he spake unto them, which exactly answered the commission, "teach, baptizing."

No marvel, then, that he immediately remembered Christ's promise, "Ye shall be baptized with the holy ghost," seeing the baptismal influences thereof, attending upon his powerful preaching, were so livingly in fulfilment thereof. Nevertheless, as water had been in great estimation, it seems Peter thought best to condescend to the weakness of those young converts, and of his Jewish brethren then present, as his Lord and master had again and again graciously condescended to him in his weakness. So he commanded them to be baptized; and perhaps he could not have done better in their weak state, and especially as none appeared to forbid it, which it is probable he might not know but some then present might have authority to do; for his mind began now to be considerably enlarged; he clearly perceived, which he seems not to have known before, that God was no respecter of persons, of Jew more than Gentile, &c. Indeed, the very query, "Can any man forbid water?" &c. Acts x. 47, is an appeal to men, and bespeaks a state of hesitation or uncertainty. Nor is his hesitancy at all to be admired at, things having so wonderfully altered in his view in a short time past; and the anointing of truth, that brings all things to remembrance, having just now revived in his mind the sweet and precious promise of his dear redeemer, "John indeed baptized with water, but ye shall be baptized with the holy ghost," which he could not but see and know, was then, through him, graciously taking place upon these Gentiles, it is by no means strange that he doubted the propriety of baptizing them in water. It had been much stranger had he not doubted it, especially as water was the very thing which our Lord, in the words now brought to Peter's remembrance, had pointedly opposed to his own baptism; that, as a thing which had been; his own, as what should be: Peter therefore, plainly seeing the latter, might well doubt the further use of the former, especially among Gentiles, seeing its very design was that Christ might be manifest to Israel.

Cornelius and his family were not of Israel; and if they had been, why continue the sign in presence of the substance, unless in condescension to the weakness that could not readily relinquish it? It is evident enough that Peter did not think it

indispensable, or he would scarcely have put the question at all. There is very little room in propriety to ask another whether that can be forbidden, which we know ourselves we are indispensably enjoined and commanded. Water baptism was not at that time in force; yet Peter might rationally doubt whether it would give satisfaction to omit it, and so might cautiously put the question, to feel out their minds; not really knowing but that some one present might so livingly open its abolition, and so satisfyingly declare its non-essentiality, that all the rest would have been perfectly satisfied with the omission of it. But none doing this, and it being a new case, Peter, it seems, desirous of getting through safely, and without hurting any tender mind, and knowing that his now commanding it done need not perpetuate it, (nor does it, any more than James' directing to anoint the sick with oil in the name of the Lord, perpetuates that,) but that after mature consideration, and when the state of things would bear it, it might be quite laid aside, did on this occasion command it to be done; and it might really be safest and best, at that time, so to do. Nor was this and the anointing with oil the only ceremonies that were still, at times, condescendingly used, some time after the abrogation of signs and figures, as to any further obligation.

A well-timed condescension to the weakness of others is an excellent thing; but let none now delight to dwell in the weakness, and therein weakly consider the condescension exercised at a time, wherein it was evidently a very nice and difficult point to know how to proceed so as to hurt no one, either Jew or Greek; as establishing an ordinance of perpetual obligation under the gospel, that dispensation of life and substance pointed to, by such outward observation. For so far is that condescension from affording any just pretence for such a conclusion, that we have great reason to believe that even Peter himself, soon after this, became quite clear to omit water baptism entirely, as a figurative thing, not belonging to the gospel; for we do not find he afterwards once used or ordered it to be administered to any, but, on the contrary, we do find he describes the baptism that now saves us as quite another thing, and as being effected by the resurrection of Christ the life, to the answer of

a good conscience. And indeed it must be so; for the gospel of Christ is, and in its own pure nature must be, void of any mere outward and figurative observations. And to hold it forth so, in its genuine purity, and stripped of all these signs of both John and Moses, we find there was a voice heard out of the cloud, just after Peter's proposal to build three tabernacles, at the time of the transfiguration, (Matt. xvii. Mark ix. Luke ix. 28, &c.) saying, "This is my beloved son, hear him." A very timely admonition indeed, and sufficient, one might suppose, to prevent all who understand it, from wishing to build three tabernacles, or to retain any of the mere shadows of either Moses or John, as circumcision, the passover, or water baptism, now, since they are all ended, and Christ is to be heard in all things.

Whilst the cloud overshadowed them, they were for three tabernacles, they knew not that Moses and John must not be retained; but when the divine voice brake through the cloud, they had their attention called singly to Jesus. But further, that no confirmation should be wanting, and as it were in order to set it home, and seal it forever, that this was the true intent and meaning of this glorious vision, and of the voice from the excellent glory, we find that immediately upon their hearing said voice, even "suddenly when they had looked round about, they saw no man any more, save Jesus only, with themselves.

Here is the genuine simplicity of Christ's spiritual kingdom and gospel beautifully and instructively displayed. Here those things that were of a nature, and in design, to be shaken, fulfilled, and done away, are removed; and that only which cannot be shaken remains. This is shaking not the earth only, but also heaven; not sin, and carnality, and earthly-mindedness alone; but here a great part of many people's religion, and what they think belongs to the very kingdom of heaven, and gospel of Jesus, are shaken and removed out of the way; yea, things once of God himself ordained, as striking shadows of the good things to come, but ever by him designed to vanish in the full presence and enjoyment of the good things themselves. Blessed are they who "have ears to hear," and hearts to understand, and faith to follow the Lamb of God wheresoever he leadeth, even to the loss of all their own buildings, their own righteousness, and

creaturely performances, till they come to cease from their own works as God did from his. These shall be established as Mount Sion, that shall never be removed; and being preserved from subjection to, or from touching, tasting, or handling, those outward ordinances, which consist in things that perish with the using, shall know the Lord to be one, and his name one; and living and serving the one Lord, in the life, love, and victory of the saints' one true faith, shall know assuredly that there is but one true gospel baptism; "not putting away the filth of the flesh, or outward body, which is the work of outward washing, but the answer of a good conscience towards God, by the resurrection of Jesus Christ." For these shall know him to be "the resurrection and the life," to and in their own souls: Christ in them the hope of glory, and shall have no hope or confidence in any outward sprinklings or dippings, eatings or drinkings, as pertaining to the work of salvation.

The substantial "answer of a good conscience" is not known without the resurrection of Christ in the soul; but this known in fulness ever makes "perfect, as pertaining to the conscience;" which yet cannot be experienced but through the putting off the body of the sins of the flesh. "For though the baptism that saves is not the putting away the filth of the flesh," that is, the outward filth of the body, yet it ever does put away the sinful filth of the fleshly mind; this is the very work and design of it. Hence its administrator has his fan in his hand, to winnow the chaff from the wheat; his soap, like the fuller, to wash and cleanse away the filth; and his fire, like the refiner, to separate the dross from the gold; yea, purely to purge away all the dross, tin, and even reprobate silver, and burn up the chaff with unquenchable fire; thus cleansing, and that thoroughly, the very floor of the heart. This is the baptism that saves, the work of him which saves "his people from their sins," not in them. It is therefore altogether beside the true meaning of Peter's words "not the putting away the filth of the flesh," to suppose he meant that the saving baptism he there spake of does not cleanse from sin, or put away our sinful filth; but that it is an outward ordinance, which must be submitted to, just to answer a good conscience in that particular respect, without any reli-

liance upon it as to sanctification from sin; which construction I have often known it glossed with, by the pleaders for elementary baptism.

But is it not strange, that men of sense should consent to believe, that the baptism which now saveth us, doth not save us from sin, doth not put away the sinful filth of the flesh? If Peter spake truth when he said "baptism doth also now save us," he must speak of the one saving baptism. There never was but one thing that could save: "according to his mercy he saved us, by the washing of regeneration, and renewing of the holy ghost." Where this is livingly witnessed, "the resurrection and the life" of Christ are always known, and therein "the answer of a good conscience towards God" takes place, to a degree of unspeakable enjoyment; a fulness of divine consolation, unknown in the performance of mere outward ordinances, and never attained to but by being planted in the likeness of Christ's death, buried with him by true christian baptism into the death of sin, and this death by the power of the eternal Spirit, arising with him in the power of his resurrection, and walking with him in newness of life.

But to return; as those outward things which had been "imposed until the time of reformation," and were here exhibited, in the transfiguration, as not belonging to the gospel, were not absolutely and entirely out of date till Christ had risen, he so far condescended to their continuance, that he did not forbid and prevent his disciples baptizing his followers in water; for this was a performance at that time in very great vogue, and Christ well knew how to deal with a people habituated to outward observances. It had all along, under the law and prophets, been found extremely difficult to restrain that people from the idolatries of the heathen, even though God had so far accommodated himself or his law to their outward state and disposition, as to provide them with many signs and ceremonies, "divers washings," "a worldly sanctuary," &c. Heb. ix. 1.

The mind of man once turned to religious exercises, and pressing on therein, is hard to be properly restrained, is very prone to imagery, idolatry, and a great deal of outward show and activity. And from this ground sprang all pagan idolatry;

all advances toward it among the Jews; all continuance of jewish, heathenish, or other mere outward signs and shadows among Christians, and many absurd and foolish observations among Turks and Mahometans. Christ knew what was in man, and needed none "to testify" unto him "of man," as appears by John ii. 25. And as he had many things to say unto his disciples, which they could not at first bear, (see John xvi. 12.) he advanced them gradually, condescending to their weakness and attachment to things that belong not to, and can have no place in, the pure spirituality of his kingdom. This amply accounts for his disciples continuing to baptize many new disciples, as they came to believe on him and follow him, even after he and John had in great degree fulfilled that dispensation; a dispensation which probably had never been necessary, but for the dark and untoward state of the people's minds. And had they all, when Christ came, turned their attention rightly to him, and fully understood the inward and spiritual nature of his gospel, there would have been very little, if any, real use for baptism in water afterwards.

A dispensation of signs was ever in condescension to man's weakness; and once indulged, they are apt to obtain too great veneration, and be too long retained; for it is seldom, if ever, the case, that things highly esteemed, can be dropped all at once suddenly. It is often safer, and better, to lead people along gradually from signs to substance, as they can bear it. Therefore the early followers of the blessed Jesus were tenderly indulged, and all outward things were not at once rent from them; for though he plainly taught, (Luke xvii. 20,) that the "kingdom of God cometh not with observation," or as in the margin, "with outward show;" yet during the twilight of things, or the evening time, wherein, though there was some light, yet there was also some darkness; things not being yet wholly clear, nor wholly dark; not yet full and perfect gospel day, nor altogether night, (See Zechar. xiv. 6, 7.) he might safely, and he did wisely, permit things not properly belonging to his kingdom, but which were to decrease, and terminate as the sun arose, and the day advanced in its full clearness and perfection. And these things, though then only permitted in condescension, too

many very sincere, but in this respect weak Christians, have been gleaning up, from that day to this, instead of pressing into the spiritual holy of holies, beyond all vails, signs, and symbols.

They puzzle themselves with the apostle's condescending practices, and would erect these into gospel ordinances, though neither Christ nor any of his apostles ever enjoined their observance as such. Indeed they were so far beneath the spirituality and pure simplicity of the new covenant, which was and is in the heart and inward parts, that the great mediator thereof never condescended, that we have any account of, to baptize one person with water; it is on the contrary expressly declared, that "Jesus himself baptized not, but his disciples." Oh! he well knew why he omitted it; for had he done it, it might have induced his most enlightened followers to continue it, out of veneration to his example; as many now do from that of his disciples, though he himself never once practised nor commanded it; and though Paul thanked God he had baptized so very few. See 1 Cor. i. 14.

As to its permission during the time after it was in a good degree fulfilled, till Christ arose from the dead it might very well be suffered in condescension; for the gospel day and dispensation had not then fully come in; all that space was a time of unfulfilling; many things of an outward typical nature were during that time fulfilled, and very especially that of the passover, which Christ desired with great desire to eat with his disciples before he suffered. See Luke xxii. 15. But why was he so earnest to do it before he suffered? The reason of this his earnest desire is plain to him "who has ears to hear," to others it may be a mystery. Christ could never do it with propriety unless before he suffered; and had he not done it, it would have remained unfulfilled, as to his actual fulfilment, by that special participation of it. It belonged only to the law; it vanished with Moses, as water baptism did with Elias, that is John. Hence it behoved Christ, in order to its fulfilment, to eat it before he suffered; while things were fulfilling; whilst the outward and typical things concerning him were having their end, (see verse 37 of this same chapter,) that so having done away all these things, he might triumph over them, nailing them to his cross

(see Col. ii. 14,) and be able on the cross to say as he did, "it is finished," John xix. 30; which he could not have said with equal propriety, had so important a type as the passover remained unabolished by him. And yet many are ignorantly celebrating the passover very frequently, under an idea that Christ, at the very time when he ended it, instituted an outward supper of perpetual continuance in his church, which could not possibly be, consistently with the nature of his kingdom, which is an inward thing. And therefore, when he sent his disciples to prepare for him to eat the passover, he bid them say, "My time is at hand; I will keep the passover at thy house with my disciples." Mat. xxvi. 18. He knew the time was at hand for all these things to be abolished, and have an end. Luke xxii. 37. He steadily calls it the passover, and never, I think, once by any other name; and having eaten it with his disciples, and turned their attention to its mystical signification, to the necessity of their eating his spiritual flesh, and drinking his spiritual blood, which, that he might take occasion to do, that they might live by him, was doubtless one great cause of his anxious desire to eat it with them, and just reminded them, in eating the mere figure, to do it in remembrance of him. He then, as if purposely to show them it belonged not to the gospel, wound up the ceremony, telling them he would not any more eat or drink these outward symbols, nor partake again with them of the passover, till he drank the wine new with them in the kingdom of heaven, (see Mat. xxvi. 29,) or until it be fulfilled in the kingdom of God, Luke xxii. 16, or, as expressed, verse 18, "until the kingdom of God shall come." This new wine he drank with them eminently in that holy and spiritual kingdom, which they lived to see come before they tasted of death, according to his promise, on the day of Pentecost and other blessed seasons—continues to drink it new in the same glorious kingdom, with all that open and let him come in, for he sups with them and they with him. And this is the only true celebration of the Lord's supper; that which is outward is not, and cannot be, to eat the Lord's supper, for that is spiritual. No such sign and symbols can now have any proper place in Christ's kingdom; but as he is substantially and experimentally in and with his people to the

end of the world, (Mat. xxviii. 20,) as he does not leave them comfortless, but cometh unto them, (John xiv. 18,) as he and his Father make their real and living abode with them, (see verse 23,) so he eats and drinks with them in his invisible kingdom, where they "sit together in heavenly places in Christ Jesus," which can be only in that kingdom. There they sit under their own vine and fig-tree, where none can make them afraid. See Mic. iv. 4. These eat the flesh and drink the blood of the son of God, whereby their souls are made alive.

"What is the chaff to the wheat? saith the Lord," Jer. xxiii. 28. What is a little bit of outward bread, and a cup of wine, at best taken by way of remembrance, to the real supper of the Lord, which all the saints partake of, and live by? And what if Christ did tell his disciples, as they then ate the outward sign, to do it in remembrance of him, Luke xxii. 19; and what if Paul told them, as often as they did so, they showed the Lord's death till he came," 1 Cor. xi. 26: surely that makes no institution of a perpetual outward ordinance in the church of Christ. It was a matter of liberty and choice, whether, after that once, they ate it or not, and that but until the Lord came, according to his promise that he would not leave them comfortless, but would come unto them. And surely they greatly miss the true end and design of it, who are still in these days eating and drinking the outward figure, not discerning the Lord's spiritual body, nor partaking of that divine flesh and blood that gives life, nourishment, and vigour to the soul: for if this was their happy experience and enjoyment, in the presence, company, and kingdom of the Lord, with true, living, and sensible discernment of his body, and that spiritually broken for them, and of his spiritual blood, livingly and life-givingly shed for them; why should they be still eating and drinking the old, long-ceased symbols of it, in remembrance of a present Lord and saviour? Does not this practice bespeak Christ's real absence to their souls, or their non-discernment of his spiritual body? Let the wise in heart among them ponder it well.

But now to return to water baptism: I was mentioning that it might be continued till Christ's resurrection, with some kind of indulgent propriety; and accordingly we find, that as they

came down from the mountain, after the transfiguration, he (Christ) charged them that they should tell no man what things they had seen, till the son of man were risen from the dead. Mark ix. 9. The vision looked forward to that time, for the full completion of the things it was designed to exhibit; and therefore this very silence enjoined on them till that time, is a further and loud confirmation that the foregoing is the genuine import and meaning of the whole vision. But further they asked him, saying, "Why say the scribes that Elias must first come?" verse 11. And he answered and told them, "Elias verily first cometh, and restoreth all things," verse 12; "but I say unto you, that Elias is indeed come," verse 13; or, as Matthew has it, chap. xvii. ver. 12, 13, "but I say unto you, that Elias has come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the son of man suffer of them." Then the disciples understood that he spake unto them of John the Baptist. Thus clear it is that John the Baptist was Elias, who had thus appeared and disappeared in the mount with them. On the whole, it is as evident to thoroughly enlightened minds as any doctrine in the gospel, that neither water baptism, eating material bread and wine, nor any other mere outward performance, can possibly in the nature of things, have any place as standing ordinances in the church and kingdom of Christ. Christ's coming was designed to put an end to all these things; and therefore the eating, drinking, washing, and purification, which remain in the gospel state, are all inward and spiritual, and can be no otherwise. The one gospel baptism is not that which puts away the outward filth of the flesh, (which is all that water can do,) but it is that which actually saves us, and brings to "the answer of a good conscience towards God by the resurrection of Jesus Christ." 1 Pet. iii. 21. This no figure could or ever can do, though such as continue under the signs of former dispensations would have us believe, that the apostle here affirms that a figure saves us, by the resurrection of Christ; whereas there never was and never can be but one thing that saves the soul, and that is the inward purifying baptism of the holy ghost: as Titus iii. 5, "According to his mercy he saved us, by the washing of regeneration, and renewing of

the holy ghost. Here is something that changes, regenerates, and renews the soul; well may this be said to be saving. And as this "washing of water by the word" spiritually saves the soul, how natural is Peter's comparison of an outward salvation, in an outward ark, on the outward water, to this inward salvation, by inward and spiritual water, in the inward and spiritual ark of the everlasting covenant. See Rev. xi. 19. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament," &c.

If Christians would wait to see the temple of God thus spiritually opened in heaven, they would come to know this ark, and would rejoice in the salvation therein experienced; and would know it to be as impossible for one sign or figure to save the soul as another; that outward water can no more be sanctified to the washing away sin, than the "blood of bulls and goats," which the apostle says plainly, is impossible, Heb. x. 4, "For it is not possible that the blood of bulls and of goats should take away sins." And it will forever remain as impossible for outward washing to do it; and therefore Peter wisely adds, after mentioning the baptism that now saves us, "not the putting away the filth of the flesh." For he had now learned, whatever he had when he visited Cornelius, and it is likely he pretty well knew it then, that outward water could not wash away sin, nor "make the comers thereunto perfect, as pertaining to the conscience," any more than the other signs and divers washings under the law. And therefore, having mentioned outward water in the preceding verse, lest any should ignorantly suppose he meant outward water, in speaking of the baptism which now saves us, he carefully and immediately distinguishes, and declares he did not mean any outward cleansing, but something which really doth save; and he asserts it to be "by the resurrection of Jesus Christ," as that which, livingly known in us, "the resurrection and the life," brings to the comfortable answer of a good conscience. And nothing else ever can, for "the law made nothing perfect as pertaining to the conscience;" for, it "having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto

perfect; for then would they not have ceased to be offered, because that the worshippers once purged, should have had no more conscience of sins." Heb. x. 1, 2.

Here we see those outward sacrifices and washings, "the shadows of good things to come," could never purge the conscience then; nor can any outward baptisms, nor all the waters of Jordan, any more do it now; and therefore, Peter, speaking of the baptism which now saves us, brings it home to that which alone can truly purge the conscience, and "make the comers thereunto perfect;" to wit, "the bringing in of a better hope, by the which we draw nigh unto God." Heb. vii. 19. Here we "lay hold upon the hope set before us; which hope," says the apostle, "we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail." Chap. vi. 18, 19. This is "Christ in us the hope of glory." See Col. i. 27. This is known only where Christ is "the resurrection and the life" experimentally to the soul, as before observed. Here alone is the answer of a good conscience. Hereby indeed "we draw nigh unto God," and this is all within, and is the experience of such only whose understandings are so enlightened, as to "know what is the hope of this calling, and what the riches of the glory of his inheritance in the saints." Eph. i. 18.

CHAPTER III.

All old things done away in the gospel state. Signs and shadows ceased. Their use was from men's alienation from Christ; the law being added because of transgression. Christ in men, the life of all dispensations. All change in these, but in accommodation to the change in men. Shadows but imposed until the time of reformation. The way into the holiest of all not manifest, whilst the first tabernacle was standing, and the mind resting in outward ordinances. Water baptism was under the first covenant, and *no part* of the second. Hence the least, purely under the second, is greater than John, as John the Baptist. As Moses gave place to Joshua, so John to Jesus. Moses entered not into Canaan; nor John, *as the Baptist*, into the purely spiritual kingdom. Signs and figures make none perfect. Hence there is a disannuling of all these for their *weakness*. It is idle to suppose one set of ceremonials abolished to make way for others as

gospel ordinances. Christ commisionates his disciples, at Galilee, to baptize into the very name, the *life* and *power* of *God*; not as a separate act but by their powerful gospel ministry. *They were to teach baptizingly.*

As I have long seen, with sorrow, how the shadows detain people from the substance, and how hard many strive, even against lively convictions to the contrary, at times, and greatly to their own loss, in regard to the true riches, glory, and inheritance of and in the saints, to make these outward things answer, as a substitute, instead of inward substance; I am in earnest to assist them, if possible, in the necessary discovery that these things have long ago ceased, as to their proper use, and can have no proper place in the full sunshine of the gospel day. Bear with me, therefore, friendly reader, whilst I further show how "all old things" (signs and ceremonies) "are passed away" to all thorough Christians; "all things are" to these "become new; all things are of God." 2 Cor. xvii. 18.

Now, it is clear to me, "all old things" are not passed away in the experience of any who are continuing in the religious use of outward bread, wine, water, or any of the old figurative things of the former dispensations. The law was added because of transgressions, till the seed should come. Gal. iii. 19. If man had not transgressed against the light of Christ, shining in the heart, and enlightening "every man that cometh into the world," (John i.) I suppose no outward written law had ever been necessary. Were not the minds of men alienated from the life and government of Christ in the soul, where the kingdom of heaven is, (for Christ declares it is within,) none of the signs, either of John's or the Mosaic dispensation, had ever been found needful. These were only as a schoolmaster, to lead the mind back from its wanderings, to Christ, who is "the same yesterday, to-day, and forever;" the change is only in us, and all the change of dispensations, from first to last, is in accommodation and condescension to the changing and changed state of men. Christ was "before Abraham," and was and is all the real life, in and under every dispensation; and those outward things were only "imposed on them until the time of reformation," (Heb. ix. 10,) until a return to that from which the mind was estranged; for in that estranged, bewildered, and outward lite-

ral state of mind, "the way into the holiest of all was not made manifest;" for the first, the outward "tabernacle, was yet standing," (verse 8;) and the mind in this state was still disposed to stop and rest in the outward tabernacle, and in the shadow of the first covenant, which had many "ordinances of divine service, and a worldly sanctuary." See verse 1. Here the outward worshippers rested secure, although this tabernacle was but "a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only (let it be duly noticed) in meats, and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation," verse 10. But none of these things belong to the gospel, or time of real reformation, and full return to the life and substance, which was of old, before ever the outward law was written, amply sufficient for all that would keep to it. But men departing from this, and rebelling against the light, they know not the ways thereof, nor abide in the paths thereof. Job xxiv. 13. And in this alienated and rebellious state, "the law entered, that the offence might abound," Rom. v. 23; for God, in gracious condescension to man thus darkened, and wandering from the sure guide, was pleased to meet him in things more outward, to arrest his attention, and make him sensible of the offensiveness of his state and condition; that so, if it might by any means be effected, he might turn to the Lord, and find him a saviour. Hence the law entered with many very significant ceremonies and services, pointing out man's need of purification, forgiveness, and restoration. All this was to serve as a "schoolmaster to lead to Christ." It not only pointed to him as then yet to come, a great way off, or a long time hence; but it pointed to him also directly, as then at hand, in and among them, if they would have known and attended to him. For, says Moses, (Deut. xxx. 11, &c.) "This commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldst say, who shall go over the sea for us, and bring it unto us, that

we may hear it and do it? but the word is very nigh thee, in thy mouth and in thy heart, that thou mayst do it." And verse 20, he presseth it upon them to love and cleave unto the Lord, assuring them thus; "for he is thy life, and the length of thy days."

Thus did Moses point out the word near and in them, and referred them plainly to the Lord himself, as the *life* to their souls. And Paul tells the Romans, (x. 8,) that this word which Moses tells Israel was near and in them, "is the word of faith, which we preach." And in the preceding verses expressly declares this to be the "righteousness of faith;" and that it speaketh on this wise, "Say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above;) or who shall descend into the deep? (that is, to bring Christ again from the dead,") &c. Hence it is clear, that the life of Christ the Lord near them and even in them, was what Moses meant to point them to, and wished them to love and cleave unto, and which was nothing less than the true and living word of faith which the apostles preached. This, as before hinted, has been the real life of all dispensations; and when and where the *true reformation*, return, and cleaving unto this, hearing and *doing it*, take place in purity and fulness, "all old things are passed away." The shadows vanish before the light, and the elements melt with the fervent heat of the gospel sun.

These things could never have been designed for perpetual continuance in the gospel state, but only to lead unto it. "For if that first covenant had been faultless, then should no place have been sought for the second." Heb. viii. 7. John's baptism, as well as the passover, was under the first covenant, and no proper part of the second. Had it been part of the second, how could Christ have testified, as before noticed, that though among them that are born of women, there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heavenis greater than he? Mat. xi. 11. But the reason is now plain, as already evinced, why the least in the kingdom of heaven is greater than he, to wit, that both he, as John the Baptist, and his baptism, belonged not to the second covenant; and that, therefore, as John the Baptist, he was but

the administrator of a baptism that has no proper place in Christ's spiritual kingdom, to the least, in the purity of which, "all old things are passed away." This state is evidently greater, as has been observed already, than that of John, as the baptizer in outward water, in which capacity he is here spoken of; and as such he was to decrease, and his baptism to give place to Christ's.

As a saint and servant of God, he was never to decrease, but to "increase with the increase of God;" but his dispensation, his baptism, was ever designed to decrease, and be fulfilled. And I think it will be granted, that the least in the pure kingdom of life and substance, is, and must be, in the nature of things, greater than any ever could be in the mere administration of a decreasing and terminating institution.

John was doubtless, as a christian, (and such there have been in all ages, Abraham was eminently one,) great in the kingdom of heaven, but this was not as John the Baptist; as such, he came to, but did not enter the kingdom, nor belong to it. He saw it with his eyes, and knew, and pointed to the Lord of it; but as Moses went not over Jordan, though he did much towards leading Israel to their inheritance, but gave place to Joshua, whose name, like that of Jesus, signifies a saviour, and who conducted them after Moses into the good land; so John the Baptist, as such, could not belong to the purely spiritual kingdom of our Lord; but gave place to him, the anointed saviour, who baptizeth every member and subject of his church and kingdom, into the very life and power of the kingdom, which "is not meat and drink, but righteousness, and peace, and joy in the holy ghost." Rom. xiv. 17. And seeing John's baptism was no part of the second covenant, but was under the first, and its proper use was only whilst the first tabernacle was standing, it is equally disannulled by the abolishing of the first covenant, and removal of the first tabernacle, with the other figurative observations; and for the same reason was this disannulled, as were the others, viz. its insufficiency, weakness, and utter inability to make perfect the comers thereunto. "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law

made nothing perfect; but the bringing in of a better hope did, by the which we draw nigh unto God." Heb vii. 18, 19. Here we see that which went before the new covenant state, was, for its weakness and unprofitableness of making perfect, disannulled; and surely John's ministration and baptism went before that state, and were designed expressly to prepare for it. I marvel that Christians do not see it, and press on beyond it. It is idle to suppose one set of signs and ceremonies disanulled for their weakness, and another set introduced as perpetual ordinances in the gospel state: we do not read, that, "finding fault" with the rites, figures, and ordinances of the first covenant, God ordained water-washing, and eating and drinking bread and wine, as more permanent and perpetual institutions of the new or second covenant. Nay, verily, he finds fault equally with all things in their own nature equally partaking of the same weakness; both were of divine institution for a time, and equally weak, and liable to a necessary abrogation; and being both typical, there was no more perpetual permanency in the one than the other; neither in themselves, nor in their institution; and of the Mosaic institutions, it is expressly said, "Finding fault with them, he saith, behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah." Heb. viii. 8. Now what was this new covenant? It was intended to supersede and supply the defects of the old; but there is not one word of any of those outward ordinances in it. They are all old things; and however extolled by many good men, belong to the old covenant forever. So that the ceremonials of the law are as much gospel ordinances as water baptism, or bread and wine.

The new covenant is altogether inward and spiritual. "For this is the covenant that I will make with the house of Israel, after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people," &c. verse 10. "Christ has not entered into the holy places made with hands, which are the figures of the true." Heb. ix. 24. Nor ought we, if we would become completely his followers, to continue in the figurative washings, any more than in the figurative offerings and

old ceremonious worship of that temple, which was but a figure of the true. "The priesthood being changed, there is made of necessity a change also of the law." vii. 12. It behoved that the baptisms accompanying the first priesthood, the worldly tabernacle, and holy places made with hands, should, like them, be outward: but now, the law being changed, and the covenant written in the heart, a spiritual baptism alone can be proper, and accordingly is the one only baptism of the gospel. For if it was necessary "that the patterns of the heavenly things," these being outward, should be figuratively purified with outward sprinklings, washings, &c. surely it is as necessary that the heavenly things themselves be purified with better sacrifices and washings than these." See Heb. ix. 23. I think if the vail were done away in the experience of Christians, they might in this one text, Heb. x. 5, "when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me," read clearly the dismission of all figurative atonements and purifications. All the sacrifices and offerings "he taketh away," as the first things, "that he may establish the second;" that is, "Lo I come to do thy will, O God." This must be done in all the seed; and this is the thing that remaineth forever established under the gospel.

The scope of the apostle's reasoning in this chapter, against the continuation of the "shadows of the good things to come," is from their weakness, their impropriety, and uselessness, where the substance is known, and thus he argues, that where remission of sins is obtained, there is no more offering for sin. See verse 18. Why then continue a baptism that was expressly unto repentance for the remission of sins, if we have obtained remission? Paul brings in the new covenant written in the heart, and the remission of sins attending it, "their sins and iniquities will I remember no more," and in the very next words forms the above conclusion: "Now where remission of these is, there is no more offering for sin." And after he gets through with the argument, instead of urging any outward baptisms, or figurative observations, he pressingly enjoins love, good works, holding fast, not drawing back, not neglecting assembling, not to cast away confidence, patience, &c. Can any thing be

plainer, than that such care and constancy in faith, patience, and godly walking, according to the writing of the new covenant, are the weighty matters of the gospel dispensation in Paul's estimation? that as he was not sent to baptize with water, so he never in all his writing enjoins it, nor reproves for its omission. He speaks of the believers, not as being then exercised in the terrible things at Sinai, but as come to the excellent things of Mount Sion, "the heavenly Jerusalem; to the spirits of just men made perfect; and to Jesus the mediator of the new covenant; to the blood of sprinkling," &c. This is all sufficient without the figures; and so he shows the removal of all else, "yet once more I shake not the earth only; but also heaven." This is the removal of things that are shaken, "that those things which cannot be shaken may remain." "Wherefore," says he, "we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear." See about the latter half of chapter xii. and xiii. 9. He subjoins, "Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace; not with meats which have not profited them that have been occupied therein." Did he not mean these elementary things, by the strange doctrines? If not, why does he so immediately propose grace as the means of establishment, and discountenance meats as unprofitable? and what means the altar, in the next verse, "whereof they have no right to eat which serve the tabernacle?" Is not this altar and that which is eaten, by the "we," who have it, and have a right to eat of it, something belonging to the kingdom they have received which cannot be shaken? and are not the meats, drinkings, and washings, that are unprofitable, the things that are shaken? And why is the shaking and removal of these, called shaking heaven? is it not plainly because these are things that had pertained to devotion and religious services, and were yet urged as such by too many? And can any thing remain of a ceremonial nature, where this heaven is thoroughly shaken, where all old things are done away, and all things become new, according to the new and living way of the gospel? This epistle is supposed to have been written in the year sixty-four; so that there had been

a pretty full time of trial what was and what was not profitable to those who had been occupied in them; and we find here many good things inculcated and enjoined, but ceremonials are rejected, as pertaining to the first covenant, and as now shaken and removed. And is it not truly worthy of remark, that John, the beloved disciple of our Lord, who is supposed to have written his history of Christ's life and doctrines many years after his ascension, makes no mention at all of our saviour's conduct at the eating of the passover, in regard to the disciples eating and drinking in remembrance of him; but relates very circumstantially his other conduct of washing the disciples' feet, and the instructive lesson couched in it?

May we not fairly conclude, that as the only proper time of the disciples' eating and drinking in remembrance of Christ, was but until his coming again, the comforter, to take up his abode with them, and lead and guide them into all truth; and as this season was long elapsed when John wrote, that therefore, he thinking it of no use to mention it, passed it in total silence, as one of the many things which Jesus truly did, but which are not noticed in his history? We find him very careful in correcting a hearsay report, which might, if believed, tend to lead people into outward observances, which he appears not to have relied on, nor inculcated in all his writings. The report I allude to is that, by the spreading whereof "the Pharisees had heard that Jesus made and baptized more disciples than John" the Baptist. This mistake the beloved disciple, who leaned on Jesus' bosom, and having near access to his heart, knew much of his mind and will, takes special care to rectify, by a full declaration that "Jesus himself baptized not, but his disciples." Observing this general omission of things not essential, and his great care to transmit down to posterity many heavenly and truly evangelical and deeply interesting sayings, exhortations, and divine imitations of the blessed Jesus; I have been ready to suppose, his whole aim in mentioning water baptism at all, was, just to do John the Baptist and the Pharisees justice; properly introduce Jesus as increasing, and John as decreasing; carefully record John's repeated mention of water, as peculiar to his baptism, in direct contradistinction to Christ's; and point-

edly to contradict the mistaken opinion, that Christ baptized in water.

John knew very well the disciples did so, and doubtless knew on what ground it was. Let any one read carefully his evangelical history and epistles, and observe his almost total silence about many things related by others, and how he abounds in the mention of deep spiritual matters; and see if it does not greatly favour the opinion, that John saw the abundant need of preserving and inculcating things of an inward, living, spiritual import and concernment, and divine nature. He aimed at life and substance, and carefully retained what is most livingly expressive of it, and what tends most immediately to promote the knowledge of it among men. In his epistles he dwells almost entirely on things really essential: he makes the old commandment, the word they had "heard from the beginning," and the new—"which thing," says he, "is true in him and in you"—to centre in the doctrine of the true light that now shineth. 1 John ii. 7, 8. And his advices are to faithfulness in keeping and abiding in the holy word; to love and good works; but not a word of exhortation to ceremonials. And may we not fairly conclude, both water baptism, and the bread and wine, were much laid aside, or very little relied upon or inculcated, at the late period at which this beloved disciple wrote?

CHAPTER IV.

Christ's baptism is *into* the *name*, i. e. life and *power* of the Godhead. So his commission to his disciples to administer it, could not be executed but by divine power. They waiting for, received *this* and baptized others with it. All gospel preaching is herein, and in its nature is baptizing. Christ's baptism effects *entire* sanctification. John's a lively *type* of it, being *all over* in water. It showed the need of cleansing and remission, but effected neither. Christ's alone can. John constantly distinguishes *his* from Christ's by the word *water*. Christ baptized none in water, nor ordered it (that appears) but doubtless would, had it been his baptism. None of the prophecies point him out so baptizing, but as effecting inward changes. Disciples' use of water no more perpetuates it, than their use of circumcision,

anointing with oil, vows, &c. do them. Paul's commission full, yet he thanks God he baptized so few. Council at Jerusalem did not advise water, bread, or wine.

LET us now attend more particularly to the great baptismal commission, Mat. 28. The 18th verse introduceth it thus: "And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth." A very proper introduction to command attention, inspire confidence, and show them whence their whole qualification to teach baptizingly was to proceed. 19th, "Go ye therefore and teach all nations, baptizing them *eis to onoma*, into the name of the Father, and of the son, and of the holy ghost." 20th, "Teaching them to observe all things whatsoever I have commanded you. And lo! I am with you always, even unto the end of the world. Amen." Observe he says, "go ye therefore;" that is, because "I have all power," and can and will qualify you so to teach, in my own life and power, as hereby to baptize the people into the very name, the power, virtue, and life of the Divinity. Observe further, the commission is not teach, and baptize, as two distinct acts, but "teach, baptizing." And as such a work might seem almost too great for their faith, he adds, that he, who had all power, would be with them in the work, and that to the end of the world.

It is plain that this commission, as it enjoins a very special kind of teaching, such as should baptize the people into true discipleship, as members of the body, the church of Christ, so it could not be executed but by a supernatural assistance received from on high. "Behold," said Christ, "I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke xxiv. 49. "John truly baptized with water; but ye shall be baptized with the holy ghost, not many days hence." Acts i. 5. "Ye shall receive power after that the holy ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." verse 8. Thus evident it is, that their being living witnesses of Christ depended on the power of the holy ghost coming upon them; and that they could never administer his baptism, till they were thereby so endued, as to teach, baptizing

into the same spirit themselves were baptized with. This baptism into the name, they in due time so eminently received, as they waited for it according to direction, "with one accord in one place," Acts ii. 1; that is, probably, in silent retirement, waiting upon God; that in the power thereof they taught with such baptizing efficacy, that multitudes were pricked in their hearts. Acts ii. 37. The holy ghost fell on them which heard the word. chap. x. 44. Their very enemies were not able to resist the wisdom and the spirit by which they spake; as chap. vi. 10. Thus truly "with great power gave the apostles witness of the resurrection of the Lord Jesus." chap. iv. 33. And thus they preached the gospel unto the people, "with the holy ghost sent down from heaven." 1 Pet. i. 12. No wonder then it fell on those who in true faith, that was of the operation of God, received the word, and gladly embraced the gospel. Christ promised, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water; but this spake he of the spirit, which they that believe on him should receive." John vii. 38, 39. And what can be more natural than for it to flow into others, as it flows out of them? especially as Christ's express direction was, "freely ye have received, freely give." It seems the spirit not only flows into, and continues to flow in, the hearts of true believers, but more or less flows out of them upon others; for they are, as Christ testifies, the "light of the world," Mat. v. 14, "the salt of the earth," 13, "a city set upon an hill," 14, &c. He promised to make his disciples "fishers of men."

Some affirm no man can baptize with the holy ghost. Truly none can in his own time and ability, nor can any preach the gospel but by divine assistance. All true gospel ministry is in the life of the son of God, and wherever it proves effectual to the conversion of souls, it is a baptizing ministry. None are fishers of men, but who are made so by Christ; learning and eloquence may amuse, but it is the holy ghost sent down from heaven that makes gospel preachers. This sheds itself through such, in a blessed diffusion upon others, oft-times, in a very lively, instructive, and soul-benefiting manner. And this is a thing as experimentally known, where the real gospel, which is

the power of God unto salvation, is preached in the life, evidence, and demonstration of the spirit, and with power, as any gospel experience whatever; and it is strange to hear Christians deny it.

Does the preaching of the gospel in our day succeed, or not, to the real benefit of souls? If not, it is useless. If it does, what causes the benefit? Is it of God, or of man? Art thou so vain, O man! as to think thou canst do any spiritual good of thyself, unassisted by the spirit of Christ? If this is thy idea, thou art no true gospel minister; for they know they can do nothing of themselves. If thou art sensible of the help, life, and assistance of the holy spirit in thy ministry, and of a divine and beneficial influence on the minds of those who partake of it, thou mayst rest assured, that so far as it is truly so, it is through the operation of the holy ghost on their hearts; and whatever be the degree of this, more or less, thy ministry is so far, and no further, a baptizing ministry: so far, and no further, it is truly the ministry of the gospel. And it is thus, and only thus, that it pleaseth "God, through the foolishness of preaching, to save them that believe." 1 Cor. i. 21. It is very unlikely that any should be saved through preaching, unless thereby baptized with the one saving baptism, for nothing else can ever save. Hence, clear it is, that through true gospel preaching, this baptism is administered to them that believe; the word preached being mixed with faith in them that hear it. And no ministry that is not in its own nature, life, and influence, baptizing, is in any degree the ministry of the gospel. But, thanks be unto God, there is yet preserved a living, powerful, and heart-baptizing ministry; and many are the living witnesses of it, and of its blessed effects; and I am well confirmed, that no rightly qualified gospel minister, can doubt of the baptizing influence of right ministry. He who knows Christ, living, acting, and speaking in him, knows that which alone baptizes with the holy ghost and with fire. "I in them, and thou in me," says Christ to his Father. John xvii. 23. And many other texts declare Christ in us; and true and blessed experience indubitably confirms it. What then can be too hard for his ministers, in and under his influence? Paul says, "I

can do all things through Christ, which strengtheneth me." Phil. iv. 13. But Christ himself puts the matter beyond all reasonable dispute, John xiv. 12; and he asserts it with a "Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do; and greater works than these shall he do; because I go to my Father." Hence Paul says, "I have begotten you, through the gospel," 1 Cor. iv. 15; and speaks of imparting spiritual gifts, Rom. i. 11. Hence, on the laying on of the apostles' hands, "the holy ghost was given." Acts viii. 18. Hence, as Peter began to speak to the household of Cornelius, the holy ghost fell on them. And hence Christ says, (in consideration that it was he who spake in his disciples, and his Father in him, and so in them,) "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me." Mat. x. 40. On this ground Paul calls himself "the minister of Jesus Christ to the Gentiles; ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy ghost." Rom. xv. 16. And, verse 18, he adds, "For I will not dare to speak of any of these things, which Christ hath not wrought by me." Well then might he speak of ministering the gospel, which is the power of God; seeing it was all the work of Christ by him, and resulted in sanctification, by the holy ghost, the baptizing power of the gospel. Indeed, the very design of the gospel ministry is to open people's eyes, and to turn them from the power of satan unto God." Acts xxvi. 18.

This ministry lays the axe to the root of the corrupt trees in men's hearts, and therein is executing the very work of Christ. It is truly Christ that does the work; but he works much by instruments. John was a great instrument in his hand. His ministry was very useful in helping to kindle that fire which was to burn up the chaff. He powerfully taught the necessity of this fiery baptism, and of renouncing all dependance on being Abraham's children. This was a good beginning, and was a very necessary preparation for Christ, who had afterwards still further, and pressingly too, to combat and alarm that disposition, perhaps as prevalent now as at that day, and that among too many professing Christians, may I not say of all denominations?

I belong to this or that reformed and truly religious society; we are in the true faith and practice of the apostles. Here thousands stick in a lifeless profession as to themselves, and yet imagine themselves the true seed and offspring of Abraham, spiritually. And it is very hard removing them from their strong holds, or making them sensible of the need of the axe and the fire. John's ministry was to such, doubtless, truly awakening. And then, as already observed, his dipping them, not partly, but all over in water, was a lively and very striking representation of the baptism whereby Christ thoroughly cleanseth the floor of the heart. And to point out this, and to enkindle a desire to experience it, was all that outward dipping could do, save to wash away the outward filth of the flesh. It could do nothing in itself towards real remission of sins; that is the work of Christ, and the soul is brought to experience it through his baptism. Hence John was very careful to prevent the idea of his own baptism being saving. He never once speaks of it, that I recollect, but he adds the word water, to turn the mind from resting in it, as a thing in any wise profitable, further than as it represented a perfect cleansing and purification by Christ's, and engaged them to press after it. I indeed baptize you with the water, but Christ shall baptize you with the holy ghost and fire, and thereby cleanse you thoroughly within, as I wash, or dip you all over outwardly, is the import of John's testimony. And three times, in eight verses, speaking of his own baptism, he every time carefully adds the word water, in contradistinction to Christ's. First, being examined why he baptized, if he was not Christ, Elias, nor that prophet, it seems he thought it apology enough to tell them, (John i. 26,) "I baptize with water," and refer them to Christ for gospel baptism; that is, of the holy ghost. For outward water being no part of Christ's baptism, but being long before then in some sort practised among the Jews, it was no intrusion into Christ's office for John to baptize with it. So that this short answer of John, that he only baptized with water, an old practice, an outward, and comparatively a low thing, entirely different from Christ's baptism, and no part of it, was amply sufficient to exculpate John from any

just imputation of meddling with things too high for him, or belonging to another.

But further to evince how careful John was to keep up the distinction that forever exists, in the very ground and nature of them, between his baptism and Christ's, we find that in the 31st verse he again dwells on or repeats this important distinction, by the word water, "That he should be made manifest to Israel, therefore am I come baptizing with water." And no further on than the next verse but one, the 33d, he again holds up the same distinction; "He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the spirit descending and remaining on him, the same is he which baptizeth with the holy ghost." One would think this three-fold testimony, all in so short a time, might satisfy every sober mind that water baptism, and that of Christ, are entirely two distinct and separate things; and more especially, as, touching water, it is very particularly recorded that Jesus himself baptized not. He might and did, with a great deal of wisdom and condescending goodness, as noted before, allow his disciples to do it, in that weak and early state and stage of things, before all the shadows could well be laid aside, their minds not being then able to bear it: "I have yet many things to say unto you, but ye cannot bear them now." John xvi. 12. And as the disciples did, through this all-wise permission, baptize considerable numbers, and that upon their faith in and following Jesus, and becoming his disciples, it was but natural for the people to consider it as if Christ had done it himself. Nor is it at all strange therefore that "the Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples." John iv. 1, 2. And as what a man does by others, he is often called the doer of, so the people then, (supposing the disciples baptized by Christ's authority and commission,) because they were his disciples and followers who so baptized, said he baptized. But it is clear enough that he only suffered it, and that in condescension; nor do I believe it would ever have been so carefully recorded that he himself baptized not, had outward water been any part of his baptism. But his baptism being quite

another thing, he saw it proper wholly to avoid administering outward water as an ordinance; and that probably lest it should countenance an idea that it belonged to his gospel and kingdom, and so strengthen the already too strong attachment of the people to things outward: and to prevent this in after times, it was also proper that it should be expressly recorded that "Jesus himself baptized not." And in confirmation of these sentiments it may be observed, that he never once on any occasion enjoined it on any to baptize, or be baptized, in water. We read particularly what he did, and what he ordered done, on divers particular occasions. Many believed on him, many he healed, and cast out devils; but never a word that he either baptized any of these, or ordered them baptized in water. We read expressly that he directed one to go and offer for his cleansing "the gift that Moses commanded, for a testimony unto them." Mat. viii. 4. Another he ordered to "go wash in the pool of Siloam," (John ix. 7,) but not an instance of any one ordered by him to be baptized by another in water. But had water baptism been his, or any part of his gospel, it would have been a strange thing indeed had he never vouchsafed once to administer it, nor order it done on any of the multitudes that believed on him, or out of whom he cast devils, or whom he healed. And even this omission alone, it prevailing throughout the whole history of his life, both before and after his resurrection, were in my view sufficient to overthrow the notion of water baptism being a gospel ordinance.

What! appoint a solemn ordinance, even a sacrament (as some call it) of perpetual obligation in the church, and never once deign to administer it, or order it administered to any individual, among all the thousands who became his disciples! This were strange indeed; and to me is quite incredible, and inadmissible. Indeed, among all the very pointed and remarkable prophecies concerning Christ, there is not one in all the Old Testament that points him out as the administrator of water baptism, or as establishing a church or kingdom accompanied with any such outward ordinances. The Father, by Isaiah, speaks of him as the Lord's elect, in whom his soul delighteth; declaring, Is. xlii. 1, "I have put my spirit upon

him;" giving him "for a covenant to the people, for a light to the Gentiles, to open blind eyes, to bring out the prisoners, and them that sat in darkness," &c. And further, "Behold the former things are come to pass, and new things do I declare; before they spring forth, I tell you of them." But not a word, among all these new things, of his baptizing in outward water. His work was to bring forth judgment unto truth, enlighten the Gentiles, bring out of prison and darkness, "bring the blind by a way they knew not," an inward spiritual way; not the way of signs, shadows, and outward ordinances; these were the old things. "I will lead them in paths that they have not known." These are inward.

Again, Is. lii. 13, "Behold my servant shall deal prudently," &c. 15, "so shall he sprinkle many nations," &c. He was indeed more truly wise and prudent, than to practise or esteem outward sprinkling or dipping as a gospel ordinance; his is a spiritual sprinkling, as explained Ez. xxxvi. 25, "Then will I sprinkle clean water upon you, and ye shall be clean." The 26th and 27th verses promise a new heart and new spirit; the Lord's spirit put within them. Such things as these did the prophets foretel; but not once in all their predictions, of return, reformation, restoration, and building the waste places, and the like, do they ever mention or hint at Christ's baptizing with water, or establishing any such kind of shadowy institutions in his glorious gospel church. Nor did Christ, when he came, ever once, that we read of, call that of water his baptism. Indeed it is never once so called in all the Bible, that I can find. And, moreover, I do not find that Christ ever called it by any other name than John's baptism. And is it not wonderful, that he should constantly, and as often as he spake of water baptism, call it John's, if it was as truly his own as John's? Or, how can we suppose he ordained it as a standing ordinance in his church, and yet never mentioned it once as such? Why should he leave his followers, to the world's end, under the great difficulties and disadvantages of such a total silence, if he willed them to use it as his baptism? Was Moses more faithful in his house, than Christ in his? Moses was very particular in describing the rituals of the law, even to very minute circum-

stances: and would Christ ordain a perpetual institution, and never once call it his own, but always call it John's? He knew very well that both himself, John, and others, called and understood water baptism to be John's. He also knew his own was repeatedly placed in direct contradistinction to it; and said to be with the holy ghost. So that in commissionating his disciples to administer his own baptism, there was no need to describe it over again; for it had been so often expressly defined, and distinguished from that of water, that he might well suppose no real disciple of his need be at a loss to know what he meant by the word baptizing in his great gospel commission; and especially after having so abundantly, and on so many occasions, taught them the inward and spiritual nature of his kingdom, and so repeatedly turned their minds from outward observations, to inward realities.

But had he instituted water baptism, after all this, as a gospel ordinance, it would have been highly requisite for him to have expressed it to be water, in the most particular manner; much more so than if his baptism had never been named as different from water. He might well know his followers would be apt to conclude he instituted his own baptism, and not one which had so repeatedly been expressly distinguished therefrom. He might well know that those whose minds were, at least in degree, opened by his repeated endeavours to turn them from things outward to things inward, from signs to substance, would not be unlikely to understand his words to mean spiritually; instead of turning back, to suppose him now at last bringing them in bondage to weak and beggarly elements. He had comforted their sorrowful souls with a promise of coming again to them in spirit, and taking up his abode with them, and thus remaining with them to the end of the world. Almost every thing he had said to them for some time past, had tended directly and indeed been by him designed, to lead inward, and to a spiritual discerning and understanding of things; so that had he now, just before he left them, turned back, and in direct contradiction to the very nature of his gospel and kingdom, and to the whole scope and tenor of his own excellent parables and discourses, instituted an outward baptism or supper, it might surely be expected he

would have told them expressly what he intended; nor can I suppose he would by any means have omitted it. I am so well assured of the spirituality of the gospel, and of Christ's doctrines and discourses, that I cannot entertain the least idea, but that had he established outward signs, he would have very explicitly declared them to be outward. Others may think otherwise. But though I have great charity and good-will for many who adhere to those signs, I cannot but think, that where they come to have a full view of the purity of the gospel state, and a clear understanding of the drift and design of Christ's many hints, intimations, and heavenly communications, to his disciples, they must see the total abolition of all the mere rituals, both of John and of Moses.

It is often urged that Christ's disciples baptized in water. I conceive this no more perpetuates water baptism, than their circumcising, purifying, shaving, vows, anointing the sick with oil, abstaining from blood, and from things strangled, perpetuate these things in the church. These two last were expressly enjoined by the elders, even upon the Gentiles, and that after deliberate consideration and debate, at the time of the great council at Jerusalem, Acts 15, though at the same time, through assistance of the holy ghost, they decreed against circumcising the Gentiles, and considered circumcision as an uneasy yoke. Yet in the beginning of the very next chapter, we read that Paul, though he and Timothy had these very decrees to deliver, to be kept, as they passed through the cities, even at such a juncture as this, he acted so greatly in condescension to the weakness of the Jews, that he circumcised Timothy, because of them. And after he had passed on, and they had delivered said decrees, on his return again to Jerusalem, all the elders, with James, (who had pointedly decided against circumcision in regard to the Gentiles,) told Paul that many thousands of the Jews believed; that they were zealous of circumcision and the law of Moses, and advised him to purify himself, and be at charges, &c. with four men that had a vow; that so those over-zealous Jews might see he kept the law, and walked orderly. Acts xxi. 20, 24. And yet in the next verse they say, "As touching the Gentiles which believe, we have written and concluded that they observe no

such thing," &c. So we read, ver. 26, "Then Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them." So very great was the condescension of the primitive apostles and elders to the weak state of the people in those early times. To the weak, Paul says he became as weak, yea, that he was made all things to all men, that he might save some, 1 Cor. ix. 22. And this he expressly declares he did for the gospel's sake, verse 23. Yea further, he says expressly, he caught them with guile, 2 Cor. xii. 16. This kind of condescending guile they doubtless thought necessary in those times of weakness and zeal for ordinances. Paul's knowledge of Christ was by revelation, and so he saw clearly beyond those outside things, and knew that neither they, nor water baptism, could possibly belong to the gospel. Hence, though on the same principle of condescension he baptized a few, he thanked God it was so very few; and declared he was not sent commissioned to do it, 1 Cor. i. 17. Had he not known it was not Christ's baptism, nor within the great commission, he would not have dared to affront his Lord, by thanking him that he had so almost totally neglected his great gospel ordinance. Paul's commission to the Gentiles, Acts xxvi. 18, is expressly "to open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them, which are sanctified, by faith that is in me." This is as full, and contains the very sum and essence of the general commission, Mat. xxviii. 19, &c. and Mark xvi. only that it seems confined to the Gentiles.

The general commission is, to teach all nations, baptizing them in the name, &c. and declares that he that believeth, and is so baptized, shall be saved. Paul's commission is, to open the eyes of the Gentiles, and turn them from darkness to the light, and from the power of satan to God. And if any can doubt whether this is the same baptizing ministry of the gospel, mentioned in the more general commission, let the concluding words of Paul's commission be duly weighed, "that they may receive forgiveness of sins, and inheritance among them which are

sanctified, by faith that is in me." Here they were not only to receive forgiveness of sins, but the same inheritance with all the other sanctified, and that through the same faith; for thus believing, they were baptized through the powerful ministry of the apostle, which was in the evidence and demonstration of the spirit, &c. into the life, power, and virtue of the same eternal name. They were turned truly unto God; and thus *truly* believing, and being livingly and sanctifyingly baptized into the same holy name, and into the same heavenly inheritance, and therein abiding, the promise that they "shall be saved," was equally in force to them, as to others so believing and being so baptized. That if there is any essential difference in these two commissions, as to what was to be done by those sent forth in the execution of them, I have not yet discovered it, except in Paul's limitation to the Gentiles; and I have not the least doubt but that Paul did, in the execution of this commission, as truly baptize into the name of the Father, son, and holy ghost, as ever an apostle of Christ did, under the general commission; yea, did administer the very same baptism therein enjoined, that is Christ's, and not John's. I am full in the faith, that Paul well knew the general commission contained no precept for water baptism. He knew too well the nature and spirituality of Christ's kingdom, to suppose it did; and therefore doing what he did, at baptizing with water, in mere condescension, he might as well, when he saw the abuse made of it, thank God that he had done no more, as he might that he had circumcised no more. For as neither circumcision nor uncircumcision, simply, is any thing in this kingdom; so neither is baptism nor non-baptism in water, simply, any thing at all therein; but the new creature: and this is all in all in this spiritual kingdom.

Some may think that I make very bold with gospel ordinances, as they call them; but though I feel tenderness towards many who think them such, I am at no loss in pronouncing them no real parts of the gospel. And if they had been, why did not the great council at Jerusalem, when it seemed good to the holy ghost, and to them, to lay upon the Gentiles no greater burthen than the few things they then named, mention water baptism, and the bread and wine, as things necessary to be punctually

observed? Paul was in that council: and he knew water baptism was designed that Christ "might be made manifest to Israel," and did not wish the Gentiles burthened with it, any more than with circumcision. He and others, as occasion might seem to require, in becoming all things to all men, in those early times of weakness and misguided zeal for externals, might condescend to baptize either a Jew or a Gentile: but neither the one nor the other could any more be brought under this sign, as a gospel ordinance, than under the many signs and symbols of the Mosaic law. I could go through every instance recorded in scripture, where it was used by the apostles, and I think clearly evince, that in no one case it was used as strictly pertaining to the kingdom of the Messiah, nor under or according to his great gospel commission: but so much of this kind has been done by others, as Dell, Barclay, Penn, Pike, Claridge, Forster, Phipps, Fothergill, &c. that I think it not necessary to be so particular; firmly believing, that when men lay aside all preconceived opinions, and look fully and fairly into the nature and design of the gospel, in the true light and life of it, they must unavoidably see all these "old things done away;" and perceive how earnest Paul in particular was, to prevent the believers from degenerating into an attachment to and reliance on things outward. Read the whole Epistle to the Galatians; it abounds with his care on this account. And if we go to the bottom of things, we shall find the same need of pressing forward to the disuse of water baptism, as of other ceremonials. It is as mere a ceremony, as merely figurative, as was circumcision, or any of the divers washings; has no more in its nature or effects to support its continuance; and is no more perpetuated among the precepts and injunctions of Jesus.

CHAPTER V.

Remarks on several passages in "A Plain account of the Ordinance of Baptism," as the author calls it. He is or was a sensible writer; but striving to unite old shadows with the gospel, he, like all who attempt it, blunders. Christ takes the lambs in his bosom, and bears with much

weakness. The vail is done away in Christ. He is the end of all things. His are not subject to ordinances, in things that perish with the using. If all waited God's sending, water baptism, &c. would cease, and preaching would all be in baptizing efficacy. The non-experience of this, a cause of doubt in many, whether gospel ministry is baptizing. Christ's ministers not always ready, but minister the spirit to others, as it is given them. The words, "into the name of the Father," &c. not a form to use in so low an act as that of water baptism. Hence never once so used by the Primitives, but doubtless would have been, had water been the baptism of the commission. Peter's commanding baptism at Cornelius', no more perpetuates it, than Paul's baptizing Crispus and Gaius, though not sent to do it; nor any more than the use of circumcision, purifying, anointing with oil, &c. perpetuate them. The name, is the virtue, power, &c. Christ Lord of the sabbath-day, and of all figurative institutions made under the law, to redeem those under it. Then John was under it, so his baptism ended. It was in some sort used under the law, long before John. Old rituals not to be incorporated into Christ's pure religion and worship. His talk with the woman of Samaria, and with John's disciples, import this. His fast is inward.

It is remarkable how strongly the advocates for dipping or plunging insist, in their arguings against the Pædo-Baptists, or such as sprinkle infants, upon a plain, full, and express command. This I think they pretty generally maintain to be necessary. The author of "A plain account of the ordinance of baptism," as he calls it, and who seems to be as sensible a writer as almost any I have read in defence of water baptism by immersion, maintains these propositions, page 4, Boston edition.

"I. The receiving of baptism is not a duty of itself, or a duty apparent to us from the nature of things; but a duty, made such to Christians by the positive institution of Jesus Christ.

"II. All positive duties, or duties made such by institution alone, depend entirely upon the will and declaration of the person who institutes or ordains them, with respect to the real design and end of them; and consequently to the due manner of performing them.

"III. It is plain, therefore, that the nature, the design, and the due manner of receiving baptism, must of necessity depend upon what Jesus Christ, who instituted it, hath declared about it."

On which I would remark, that if the nature, end, and design, with the due manner of administering and receiving Christ's

baptism, must depend entirely upon what he himself hath declared about it, I think it is plain, that the nature of it is altogether inward and spiritual. He never once calls outward baptism with water his; never once declares any such thing about his, as that elementary water or any other outward thing belongs to it; but distinguishing his own from that of water, says plainly, "John truly baptized with water, but ye shall be baptized with the holy ghost." Acts i. 5.

And as to the manner of its administration, he has not declared one word about its being by dipping in outward water. On the contrary, what he does expressly declare, as to its administration by his apostles, shows it to be by and through the efficacy of their powerful gospel ministry. They were to teach baptizing: and that not into water, but "into the name of the Father, and of the son, and of the holy ghost." And even this very author, in reciting this passage, this great commission, both affirms it to be "the first account of baptism as a christian institution," and renders it "into the name," &c. p. 39. Now if, as he asserts, this is "the first account of baptism as a christian institution," and if this is so very different from that which was in water, that it is into the eternal name, how could he add water to this institution, and yet repeatedly maintain the absolute necessity of a plain and express declaration from Christ himself, both as to the nature, end, and design, and also the due manner of performing and receiving christian baptism? This he urges again and again. See page 45. "It cannot be doubted Jesus Christ sufficiently declared to his first and immediate followers, the whole of what he designed should be understood by or implied in this duty; for this being a positive institution, depending entirely upon his will, and not designed to contain any thing in it but what he himself should please to affix to it, it must follow, that he declared his mind about it fully and plainly, because, otherwise, he must be supposed to institute a duty of which no one could have any notion without his institution, and at the same time not to instruct his followers sufficiently what that duty was to be." If this is good reasoning against sprinkling infants, why not as good against dipping adults in material water, since Christ never once mentions either as belonging to his bap-

tism? And yet this sensible author will not allow any thing at all in it, or to be understood, or even implied in it, but what Christ fully and plainly declared his mind about, and then queries, "Where has Jesus Christ declared his mind, and declared it fully and plainly, that infants are to receive christian baptism?" Now, serious reader, let us just vary the terms of this question, and ask, "Where has Jesus Christ declared his mind *fully* and plainly; nay, where has he declared it at all, that adults are to be baptized in water, or where has he ever declared material water to pertain to his baptism?" I believe the text where he has declared this is not in the Bible any more than the other; and also that dipping adults outwardly, is no more the baptism Christ ordained, than sprinkling infants; and that the foregoing reasoning is as substantially conclusive in the one case as the other.

But he goes on, and asks, "Is not our saviour's commission, far from declaring fully and plainly in favour of children's baptism, perfectly silent on this head?" And I ask, is it not as perfectly silent about water? But he further asks, "Does it say any more than this: make disciples, converts, believers, amongst all nations, and baptize them?" Here I answer, yes; it is not only perfectly silent as to water, as not at all intended therein; it expressly enjoins into what they are to be baptized—the name of the Father, &c. But had it said no more than, make disciples, baptizing them, he who presumes to add water, adds that which Christ has no where enjoined, but has emphatically distinguished from his baptism. And he who separates baptizing from teaching, in this commission, and represents the baptism here enjoined, as enjoined to be otherwise administered than by the baptizing ministry of the gospel, puts asunder what Christ here plainly joined together.

Page 41, 42, he says, "When therefore our blessed saviour, after his resurrection, instituted his sacrament of baptism, if infants were to be received to it, it cannot be doubted that he himself sufficiently declared this to his first and immediate followers; which sufficient and only authentic declaration must appear in some passage of the New Testament." "There seems," says he, "the greatest reason to expect some express declaration on this head, because otherwise men who had

hitherto been used to exclude infants, and to look upon them no way concerned in the ordinance of baptism, would be likely still to pass them by, and not think of them as coming within the reach of their fresh commission. Men who, during John's ministry, had already baptized an infinite multitude of the adult only amongst the Jews, would naturally conclude, on their being sent forth to practise the same rite among the Gentiles, that with them also the adult only were proper subjects, unless there appeared something upon the face of their commission to teach them otherwise." Now, does not this hold altogether as forcibly against immersion in water? Let us read the argument thus: when our saviour, after his resurrection, commissioned his disciples to administer his one saving baptism, if outward water belonged to it, it cannot be doubted that he himself sufficiently declared this to his first and immediate followers; which sufficient and only authentic declaration must appear in some passage of the New Testament. There seems the greatest reason to expect some express declaration on this head, because otherwise men who had hitherto been used to hear water baptism called John's, and pointedly distinguished from Christ's, and Christ's expressly declared to be quite another thing, the holy ghost and fire, in which it were very absurd to suppose material water to have any part, might be very likely still to reject water, as not at all within the meaning of a commission confined wholly to the one saving baptism and ministry of the gospel, which was to continue to the end of the world, and which could not be administered without the immediate presence and help of Christ in spirit; and therefore required their waiting at Jerusalem, till they were "endued with power from on high," before they could execute the commission.

Men who, during John's ministry, had baptized many of the Jews into his watery baptism, and had considered it only as his, and as preparing the way for Christ's, might very naturally, on being sent to baptize the Gentiles with Christ's baptism, and for qualification, promised his divine presence or the enduement of "power from on high," conclude that water baptism was still but John's, and required no more power from above to administer it now than before; but that Christ's being, as they had

ever been taught, entirely a different baptism, required quite different qualifications to administer it; and which, accordingly, they were promised to receive, and directed to wait for, before they went forth, or indeed could possibly go forth, in this commission. All this, the very nature of Christ's baptism, the manner and terms of the commission, and the qualifications expressly pointed out therein, as necessary to its execution, might naturally lead them to conclude, unless there had also something appeared upon the face of their commission to teach them otherwise, and turn their minds from Christ's to John's baptism; which yet, in itself, were, in such a commission, unaccountably absurd. But prejudice has such a powerful influence, that many texts are read and quoted in support of elementary water, which speak only of the spiritual water of the word. I even admire at the misapplication of a considerable number, in this way, by the author now mentioned; and perhaps I may, before I have done, point some of them out; though I aim not at controversy, but the advancement of all beyond signs and shadows, to the life and substance. And this I think will be the case with such as fully adhere to the best part of the sentiments contained in their best writings, as for instance the foregoing in the present author's account.

And again, p. 46, "A limited commission amounts to a prohibition of the things not therein contained." This he doubtless thought, and doubtless many of his readers still think it conclusive against infant sprinkling. I think it is much so against outward immersion. The commission is as much limited in one case as the other, and as much "amounts to a prohibition." Let then this sentiment be admitted in its full force and latitude, and it will lead to the unshadowy dispensation of gospel realities, to the baptism that now saves us. But instead of this, too many are acting, as he says the Romanist does, about infallibility. p. 71. "Thus," says he, "the Romanist, in an affair whose nature admits of none but positive evidence, endeavours to make up the want of it by inference, and reasoning from fitness. Such an institution there was under the Old Testament, therefore it remains under the New." And do not both Pædo and Antipædo Baptists endeavour to make out water to Christ's

baptism, which is wholly wanting in the words of his commission, and wholly repugnant to the nature and design of his baptism, by inference? And is it not urged upon us by them from what was under a former dispensation too, and that a decreasing one, and designed to terminate and be fulfilled in Christ, whose gospel and baptism is the power of God unto salvation to true believers? Page 61, he speaks of sureties for infants, as entirely a supplement. I say the same of water. It is entirely a supplement that men strive hard to add to the gospel. But in the matter of an instituted duty, he maintains, "no one can be a judge but the institutor himself of what he designed should be contained in it, and because, supposing him not to have spoken his mind plainly about it, it is impossible that any other person, (to whom the institutor himself never revealed his design,) should make up that defect. All that is added, therefore," says he, "to Christ's institution as a necessary part of it, ought to be esteemed only as the invention of those who add it; and the more there is added, (let it be done with never so much solemnity, and never so great pretences to authority,) the less there is remaining of the simplicity of the institution, as Christ himself left it." p. 61.

What pity it is, reader, that men who can argue so closely against human inferences, additions, supplements, and inventions, do not so feel the force of their own arguments, as to leave all additions, and come home to the naked simplicity of Christ's institutions, as he himself has left them to us. But he goes on saying, "I am the more solicitous to observe this, and to impress it upon the minds of Christians, because it is the only thing that can either prevent or cure the mistakes of many sincere Christians upon this subject."* He says, p. 54, "The people called Quakers are of opinion that the baptism of the spirit is the alone

* And yet, after all his solicitude to observe and impress these sentiments, he has himself, throughout his performance, mistakenly kept up, and endeavoured to maintain, the addition and supplement of an outward sign (for he repeatedly calls it a sign himself) to the institution of an important and soul-saving ordinance of the gospel. So hard is it either to prevent or cure the mistakes of many sincere Christians upon this subject.

christian baptism, and the baptism of water belonged only to the dispensation of John. But in the case of Cornelius we have an instance under the christian dispensation, and upon the call of the Gentiles to the faith of the gospel, wherein it appears the apostle Peter is so far from concluding the baptism of the spirit renders that of water unnecessary, that he infers directly the contrary, viz. no man ought to be against their baptism in water, because they had, previously, received the baptism of the holy ghost. Then baptism with the holy ghost was the proof and reason of their right to the baptism of water."

This argument should be well examined; no doubt it weighs much with many, and seems to them unanswerable: but to me there is something in it which tends directly to the confirmation of the Quaker's doctrine, and the overthrow of his own. The Quaker says, "The baptism of the spirit is the alone christian baptism, and the baptism of water belonged only to the dispensation of John." But this author, throughout his "plain account," insists on immersion in water, as the baptism of Christ. Now there is but "one Lord, one faith, and one baptism," belonging to the christian dispensation; but here this author, three times, mentions expressly both the baptism of the spirit, or holy ghost, and the baptism of water, as distinct things, as two baptisms, and urges them being both used in the case of Cornelius, as proof that water baptism belongs to the gospel. Will he say, Christ instituted two baptisms? if not, as there were two mentioned, it is plain one only of them was Christ's. If Christ's is but one, and that one be that of the holy ghost, then that with water is not Christ's, but, as the Quaker says, was John's. On the other hand, if Christ's is but one, and that one be immersion in elementary water, then that of the holy ghost is not Christ's. So that this instance, instead of proving water baptism to be Christ's, proves the quite contrary; and powerfully confirms the Quaker's doctrine, that it was only John's, and was continued through condescension to the weakness of many in that early state of things in the christian church. And as it was administered to some before, and to others after they received Christ's baptism of the holy ghost, I think nothing can be gathered from this instance in support of the right, the divine right, as he else-

where calls it, of outward immersion under the gospel, unless it be granted that such as received immersion before the baptism of the spirit, had no right to it; the which to grant, is at once giving up several of the supposed strong holds in favour of water.

Indeed whoever attempts to prove signs and shadows part of the gospel, will ever meet with insurmountable difficulties: hence we find many attendant on every attempt, however ingeniously executed, to dignify water baptism to the degree of an ordinance of Jesus. But when we once come to the genuine simplicity of the gospel, these difficulties vanish; and nothing seems more natural and easy, nothing more consonant to plain scripture, and the necessity of occasions, than these frequent condescensions, in times of weakness, and therein those diverse continuations of things, in point of obligation, ceased, which are recorded in the New Testament. Indeed, this very condescension is one eminent display both of the wisdom and compassionate goodness of our saviour. It exhibits him equal to all states and conditions, "touched with a feeling of our infirmities," commiserating our weakness, taking the lambs in his bosom, and "gently leading those that are with young;" feeding them with food they could bear, milk before strong meat; and indulging them with signs, till they could see the all-sufficiency of the substance, to which all the signs pointed. "There is a time to every purpose;" and, says Christ, "if I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" John iii. 12. He knew what was in man, knew all his attainments and weaknesses, and graciously stooped to the lowest, darkest, and most literal state of sincere seekers; waiting patiently their gradual advancement to a state of pure spiritual worship, void of "all old things," of every sign and symbol. And I have a full persuasion and belief, that such is his condescending goodness and forbearance, in our days, towards great numbers of sincere-hearted disciples, who are still, even in reading the New Testament, so far under the vail as not to perceive the abolition of certain ceremonials, which never did, and in the nature of things never could, belong to the gospel: and the travail and prayer of my soul is, that they may not, as too

many certainly and sorrowfully do to their great hindrance in the true christian progress, settle down, and stick in these things; but may pass forward into the mystery of Christ, till they experience the vail entirely done away in him. The vail is done away in Christ. This is the joyful experience of such as are livingly in him the life, the substance, the Lord from heaven, the quickening spirit, the light of men, and inward hope of glory. But a mere profession of Christ can never do away the vail. "The covering is spread over the face of all nations," and is as thick, and dark over the minds of nominal Christians, yea, thousands who are high in profession of Christ, and zealous in exterior performances, as it is over any persons whatever, or ever was over the Jews in reading Moses. And though the God of all grace is pleased to permit many upright hearted men and women to remain so under the vail as still to use and plead for these exteriors; yea, some who are in a degree preachers of the gospel; yet, blessed be his holy name, he is not without, but has raised up and preserved, many living witnesses, from time to time, to the pure spirituality of his gospel kingdom, who are truly of the inward, heart "circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. iii. 3. These dare not confide in, touch, taste, handle, or become subject to ordinances, in these things which perish with the using. Col. ii. 20, 21, 22.

Many such there are, even in our day, who can truly "thank God" that he has shown them clearly the emptiness and abrogation of all these things, and can truly declare with Paul, touching water baptism, that "God sent them not to baptize, but to preach the gospel." And it is believed, that if the preachers of our day were all to wait till God sent them to baptize in water, or not to run without his commission and sending, we should soon see a total cessation of the practice, and no real loss to christianity neither. Indeed, if they were all to wait his sending, before and until they commence preachers, there would doubtless be abundantly less of that teaching which is not baptizing. And is it not highly probable, that one great reason why many, under such teaching, cannot believe the gospel ministry is truly according to the gospel commission, "teach baptizing,"

is their non-experience of the power and efficacy of the pure living ministry of the gospel, which is always in the power of God, and is more or less to the salvation of them that believe? But where there is a living ministry in purity preserved, and where the living word, thus livingly preached, is mixed with true faith (which is ever of the operation of God) in them that hear it; these can set to their seal, that such do really "minister to them the spirit." See Gal. iii. 5, "he therefore that ministereth to you the spirit." Here "the excellency of the power is of God," even though we have this treasure in earthen vessels. 2 Cor. iv. 7. Though it is men, that out of this good treasure of the heart bring forth excellent things, "minister the spirit," impart spiritual gifts, and actually baptize into the life and spirit, name and power of the Father, &c., yea, beget souls to God; as Paul says, "I have begotten you through the gospel," 1 Cor. iv. 15; yet the instruments have no sufficiency of themselves; their "sufficiency is of God," who maketh them able ministers of the new testament, "not of the letter but of the spirit." 2 Cor. iii. 5, 6. Hence Paul said, he would "know not the speech of them which are puffed up, but the power. For the kingdom of God is not in word but in power." 1 Cor. iv. 19, 20. Were all to keep strictly to this life and power of the kingdom, these signs would cease forever; and we should have no other ministry, but the pure baptizing ministry of the gospel. And here ariseth the necessity of waiting upon the Lord for the renewal of strength, and qualification for all gospel ministry; that so the power may indeed be of God; as the apostles waited to be "endued with power from on high." And those who so wait, and dare not run of themselves, or preach in their own time, or at one time because they have at another, they follow the great shepherd, learn his experience, and are led in his footsteps: their hour is not always; it frequently is not yet come, as was the case with him. But great is their advantage by this experience and limitation; for when it does come, it comes with power; and they know the life and meaning of Christ's words, John xx. 21, "As my Father has sent me, even so I send you." And surely he was sent of the Father, to baptize with the holy ghost, and did do it, and that even in preach-

ing the gospel to the meek. And as he was anointed for this service by the spirit of the Lord that was upon him, as before noticed, in order that his ministers might be qualified for the like service, and be sent in like manner as he was; immediately "when he had said this, he breathed on them, and saith unto them receive ye the holy ghost," ver. 22. And thus qualified by the same anointing, and sent forth in the same service, they were enabled to work the same works, according to his promise, John xiv. 12, "Verily, verily" (mark the certainty of it) "I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." But why because he went to the Father? Because he would then pray the Father, and the comforter, the spirit of truth, should be sent to abide with them forever, to lead and guide them into all truth, and qualify them to work the works of God.

Paul exhorts Timothy, "That good thing which was committed unto thee, keep by the holy ghost, which dwelleth in us." 2 Tim. i. 14. And was not this good thing truly, as Paul calls it, "the gift of God?" And yet was it not in Timothy by the putting on of Paul's hands? 2 Tim. i. 6. Thus we see, as in other instances, "through laying on of the apostles' hands the holy ghost was given," (Acts viii. 18,) and why not as easily by their preaching? It is evident, that it was given by their preaching, which was in the divine power, as well as by the laying on of hands, in the same power, and that too in this very instance, the case of Timothy; for, says Paul to him, "Neglect not the gift that is in thee, which was given by prophecy, with the laying on of the hands of the presbytery." 1 Tim. iv. 14.

Here Paul declares this gift of God was given by prophecy, as well as by laying on of hands. And what is prophecy? It is preaching the gospel; for, "he that prophesyeth," says Paul, "speaketh unto men to edification, and exhortation, and comfort." 1 Cor. xiv. 3. Great edification and comfort indeed, attend such truly gospel prophesying and teaching, when thereby he that thus speaketh unto men, "ministereth unto them the spirit," the gift of God, that is thus given to them, as a good thing indeed, and which, after they have received it, they cannot keep

"but by the holy ghost that is in them." It is the spirit that first quickeneth; and as these quickenings are attended to, an increasing with the increase of God is happily experienced; even "grace, for" the faithful improvement of "grace." And after all improvements and communications of grace, or the holy ghost, it is still this alone that can enable us to keep this precious treasure, which we have thus graciously received from God; being given to us of him, in our earthen vessels. It is neither speaking, nor laying on of hands, in a formal manner, that can convey divine influence to the soul, or qualify for divine service. The power is only of God; and he that is not immediately impowered of God, has nothing more to do, either with preaching or laying on hands, than Simon the sorcerer, who would have bought with money the privilege of communicating the holy ghost, that he might trade with it, as I conclude, and make money by the business.

It is probable the sign of laying on of hands was, in that weak and early state of the church, or of many young converts, made use of as a confirmation, thereby strengthening their faith in the truth of the gospel, and in the power attending the apostles; but is neither needful where the gospel is generally established, nor, out of the life, any more availing than the brazen serpent was to Israel, after its real use was ceased, and they were become ensnared by an idolatrous attachment to it, and dependance on it. The minds of men, not single to divine light, are ever liable to mistake the real use and design of such things; to continue them out of all proper season, and rely too much upon them. Hence the continuation of water baptism, bread and wine, laying on of hands, &c. among Christians, even to this day, as of Israel's lifeless looking to that mere piece of brass, for several hundred years, formerly, and long after its real use was over, and when no good was derived from their formal looking to it.

Ananias was sent to Paul expressly, (Acts ix. 17,) that he might "be filled with the holy ghost." Then surely he instrumentally dispensed or ministered it to him, or, which is the same thing, baptized him with it.

Some contend against baptizing spiritually, by teaching in the

power of the gospel, and urge that the gift of tongues always attended the baptism of the holy ghost. If so, who have this baptism in our day? Will it be granted that none are now baptized with the baptism of Christ? Then the saints now receive none but John's. But there are divers instances in the New Testament of persons baptized with the holy ghost, where not a word is said of their speaking with tongues, as the attentive reader may see for himself.

Peter, in relating his visit to Cornelius, mentions the angel's saying to him, to wit, that he (Peter) should tell him words whereby he and his house should be saved. This shows his words would be with baptizing efficacy; that he would, as he certainly did, baptize them with the holy ghost. He taught baptizingly, according to commission; and he himself evidently considers that baptism with the holy ghost, which they received through his teaching, as an exact accomplishment both of this saying of the angel, and of our Lord's promise in regard to the baptism of the holy ghost. Do, kind reader, examine the passage for thyself, Acts xi. where the angel, speaking of Peter, says to Cornelius, verse 14, "who shall tell thee words, whereby thou and all thy house shall be saved." In the very next sentence, to show how exactly this was verified, Peter says, verse 15, "And as I began to speak, the holy ghost fell on them, as on us at the beginning." Here he plainly connects their reception of the holy ghost, through his ministry, with the saying of the angel, that he should tell them words, by which they should be saved. Indeed, how could he possibly tell them words by which they should be saved, unless baptizing influence attended his words? Nothing ever saves the soul without the baptism of the holy ghost. Had I heard the angel tell Cornelius that Peter would tell him words by which he should be saved, I think it would to me have been sufficient evidence that Peter's words should be with baptizing power. And this I think might be depended on, seeing nothing saves short of "the washing of regeneration, and renewing of the holy ghost." And on this ground we might take it for certain, from this saying of the angel, that Peter's powerful teaching was to prove baptizing to Cornelius and his household, whether Christ had ever verbally

commissioned him and the other apostles to teach baptizingly or not; and whether Peter had ever related that he did so or not. But seeing Christ did so commission them; and seeing the angel did declare that Peter should deliver words by which men should be saved; and seeing none can be saved without the one only saving and spiritual baptism; and seeing they received this as Peter began to speak, the holy ghost then falling on them; and seeing Peter himself evidently considered its so falling on them as the baptism of the holy ghost, and immediately, in the very next words, applied our Lord's promise to what then took place, through his ministry, saying, verse 16, "Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the holy ghost:" I think all these facts and considerations, taken together, amount to a very full and strong confirmation, that the ministry of the gospel is a baptizing ministry, and that men did instrumentally baptize with the holy ghost. And this will assuredly be the case, as long as Christ continues to be with his ministers, and they thereby continue to preach the gospel, as it was preached in the primitive times, "with the holy ghost sent down from heaven." And this, (it is the unshaken faith of some,) will be the case "even unto the end of the world. Amen."

This account of Peter's, respecting the baptism of Cornelius and his family with the holy ghost, through his ministry, is so connected and expressed by him, as to confirm his meaning, where, afterwards, he speaks of the "baptism which now saves us," to be, that this saving baptism is the same with that by which Cornelius and his house were baptized, while he was delivering those words, by which the angel had said they should be saved. Peter knew no figure could save, any more than the "blood of bulls and of goats" could "take away sins;" and therefore, in telling what is the baptism which saves, (which is several times already remarked,) he also carefully shows us what it is not, lest his mention of the word water should draw such as were too outward in their views to trust in or continue the use of that which only puts away the outward filth of the flesh, or of the body. And his commanding Cornelius and his house to be baptized, no more proves he had a commission to baptize with wa-

ter, than Paul's baptizing Crispus and Gaius proves he had a commission for it, which he declares he had not; nor yet a whit more than his circumcising Timothy, and purifying in the temple, and James' directing the sick to be anointed with oil in the name of the Lord, proves a divine commission for all these things. Had Paul given a circumstantial relation of his baptizing the few he did baptize in water, without mentioning that he was not sent to do it, or thanking God that he did it in so few instances, it had been as strong in favour of the practice, as any instances of its administration by the rest of the apostles. This he might have done, as well as others, though he was not sent to administer that baptism. And do not all see it would in reality have been no true support of the practice? Yet how eagerly would it have been claimed, as a support thereof, just as are the instances where others used it.

Now let us suppose they had all testified, (and I can see no reason why they might not, as truly as Paul,) that Christ sent them not so to baptize; that they did it in condescension, and thanked God that they did it no more; what then would become of all those instances, now so confidently urged as *proof* that a mere figurative immersion is the saving baptism of Jesus? They did divers things without commission, and yet do not expressly declare they were not sent to do them: does their omission of such a declaration infer they had a commission? By no means. Neither does their not declaring they were not sent to administer elementary baptism, infer they had a commission for that. But, say many, Christ gave them a commission to baptize. Very true: and the minds of men looking outward for the meaning and accomplishment of many things that are inward and spiritual, has induced them mistakenly, among other instances, to understand a commission expressly to baptize into the eternal name, as meaning into water; and thus to retain as a gospel ordinance, a mere figurative, preparatory, decreasing, and terminating institution. Some think it must have been by divine commission that the apostles baptized in water, because it was in the name of the Lord. But we see the anointing of the sick with oil, was also in the name of the Lord. And yet I know of none who now hold to a divine commission for this

practice. But we may take notice, that neither this, nor water baptism, "was into the name of the Father, and of the son, and of the holy ghost." No, there is not one instance of this form of words in all the Bible, in the use of water, which surely we may conclude would have been the case, had the commission designed an outward dipping; for, in that case, that must have been the ordained form of words. But as water was not meant, the commission contains no form of words at all to be used in baptism; but the words "into the name," &c. express the very nature, power, and divine efficacy of the baptism they were to administer. It was not their own, it was not John's, it was not water, it was not any thing that they could administer at any other time, than when specially "endued with power from on high;" and therefore this they were to wait for, and were promised to receive, as their qualification, from him who has all power.

Now he who had all power, was "Lord even of the sabbath day," (Mat. xii. 8.) and just as much Lord of every other sign, and has equally fulfilled them all, and redeemed his people from every yoke of mere ceremonial observations: for he was made of a woman, "made under the law, to redeem them that were under the law." Gal. iv. 4. And if Christ was made under the law, surely John was also under it, as I have before advanced; nor was it ever totally abolished, even as a law of carnal or outward ordinances, till Christ rose from the dead. And this holds good inwardly with the true christian traveller in his own experience. "He that hath an ear, let him hear."

But as John was under the law, (though advanced near to the kingdom,) Christ has, in redeeming his people from all ceremonials of the law, also redeemed them from water baptism, which indeed was frequently in some sort practised under the law, long before John; as appears by the very precepts of the law; and which is allowed by the author of the "Plain Account" before mentioned. For, speaking of baptism in the days of the apostles, he says, "The principal scene of baptism lay in a country where immersion was quite familiar, and must, by the very laws of their religion, come into daily use through all parts of the land," p. 29. Baptism in water being therefore a cere-

monial of the law, was, though differently used by John, completely ended, with every other ceremony thereof, when Jesus rose triumphant from the grave, led captivity captive, and gave spiritual gifts unto men. And when he rises so in us, and completely puts all things under him, in our souls, we shall all find there are no signs or symbols in the gospel, as standing ordinances thereof. John's using water baptism a little differently from what had been usual before, made no difference as to its perpetuity, though that difference might have taught the Jews, had their ears been open enough to have heard it aright, that he who was coming after him would make great alterations, and remove those things that could be shaken, that those only which could not be shaken might remain. There is abundant evidence in scripture, that Christ never intended to incorporate any of the old rituals into his pure religion and worship. Thus he taught the woman of Samaria, at the well, that the true worship was inward, "in spirit and in truth," and turned her mind from outward water to the inward. John iv. And when John's disciples came to him saying, "why do we and the Pharisees fast oft, but thy disciples fast not?" (Mat. ix. 14.) he first shows that the time of mourning is not while the bridegroom's comforting presence is enjoyed; but that, when he was taken from them, then they would fast: which shows the fast he meant was inward. And, in the next place, to show the impropriety of uniting the ceremonials of the law, as, outward fasts, washings, &c. with the gospel, the life, the substance; he tells them, "No man putteth a piece of new cloth into an old garment," &c. "neither do men put new wine into old bottles," &c. plainly inculcating, that his gospel was the new and living way; his new cloth, the robe of pure righteousness, the garment of salvation; his new wine, the wine he drinks new with his chosen, in his Father's inward and spiritual kingdom; and therefore is put only into the new bottles, the hearts of the sanctified; that so their hearts might be animated, and rejoice in his salvation, out of all formality and ritual observances; for that he was not come, with his new wine, to supply the old bottles of law ceremonies, or animate therewith the vanishing dispensation of types and shadows; nor with his new cloth, to patch up the old garment of those "car-

nal ordinances," imposed on them until the time of reformation, (Heb. ix. 10.) which were only "a figure for the time then present." v. 9. Nay, verily, this was not his intention; not the design of the Father in sending him; he came to abolish all these, and so to bring in everlasting righteousness; and which, wherever it is completely brought in, entirely supersedes the necessity of all these outward ordinances, and abolishes them forever.

It is further observable, that Christ's directions about fasting, point plainly to that which is inward, and wherein those who fast according to them "appear not unto men to fast." Mat. vi. 18. Indeed, it being his peculiar office to fulfil and abolish the ceremonial observances, I believe we shall find, by a careful and illuminated perusal of all his parables and discourses, that he never on any occasion expressed any thing for the perpetuation of outward signs, but, on the contrary, very repeatedly, and on almost every occasion that furnished proper opportunity, pointed out, though often times very obscurely, at least to this world's wisdom, the unceremonious and purely spiritual nature of his kingdom. But these are things which "the vulture's eye," though very prying, "hath not seen." Job xxviii. 7. They are only "spiritually discerned." The natural man, with all his talk of Christ and gospel ordinances, cannot know them. See 1 Cor. ii. 14.

CHAPTER VI.

All baptized with Christ's baptism are members of his church, and none else. Six queries; which, rightly answered, will determine which is Christ's baptism. Divers other queries. Paul's care to avoid running in vain; hence he omits open proclamation against circumcision, at Jerusalem, though he had preached against it among Gentiles. Not strange, then, John's baptism was still in vogue. The TWELVE baptized only by John, in water. They could administer John's, without the power they were to wait for to administer Christ's. Putting on Christ in baptism, is putting on the armour of light. The word for *teach* in the commission, not the common word *didasko*, but *matheteuo*, to disciple, instruct *into* the kingdom of heaven. Sprinklers and dippers both greatly err about Israel's baptism in the cloud

and sea. It supports neither. "Plain account" corrected in this respect, The author of it allows the disciples' use of water baptism, during Christ's ministry on earth, was the same as John's. It is the soul needs purgation. Water cannot do it. Divers texts showing plainly the *name* is often used for the life, presence, power of the Lord.

THERE is a baptism by which every member is initiated into the body of Christ. As sure as any are thus baptized, they are members of Christ. If any are not thus baptized, they are not of Christ's church.

Now, Query 1. What is the baptism, without which none can be members of Christ's church; and which none can be baptized with, but they immediately become members?

Query 2. Are all sure to be members of Christ's true church, who are baptized in water?

Query 3. Has Christ two baptisms? See Eph. iv. 5, "One Lord, one faith, and one baptism." No more two gospel baptisms, than two Lords and two faiths.

Query 4. Does not Paul plainly say, "By one spirit we are all baptized into one body, and have been all made to drink into one spirit?" 1 Cor. xii. 13.

Query 5. Can any other but this, which baptizeth into the one body of Christ, be the one initiatory and saving baptism of Christ?

Query 6. Can that be the one baptism of Christ, which thousands may be baptized with, and yet not become members of his true church, but remain in the gall of bitterness, and bond of iniquity?

I think these six queries, rightly answered, will determine which is the one initiatory and saving baptism of Christ in the gospel. Is it not strange that men do not see it? Why do they stick in the practices of the apostles so rigidly, in regard to John's baptism and the supper, and so easily get over divers other of their practices? Would it not have been a strange and almost unheard-of thing, had those famous institutions dropped into disuse all of a sudden? Could it possibly have been borne? Do we not always find it much easier to bring people by degrees to reject old venerated laws and customs, and adopt new ones, than to rush on and enforce them all at

once? Is not God a God of condescension and tenderness? Did he not anciently lead his people Israel, after he brought them out of Egypt, purposely a different way from the nearest, lest they should meet with discouragements, and return back to Egypt? Exod. xiii. 17. Would he not at least allow his apostles to exercise condescension, and go in and out before the primitive believers, as they could bear it? Was not this evidently the case on divers other occasions? Did not Paul, in communicating to the brethren at Jerusalem how it was that he preached the gospel among the Gentiles, to wit, void of ceremonies, and without circumcision, do it privately, to such only as were grown in the truth, and able to see the propriety of it, and to understand that the gospel has no such outward observations? Gal. ii. 2. Does he not say, that this his care to avoid a general communication to all was, "lest he should run, or had run in vain?" Might it not have been wholly in vain for Paul to attempt benefiting the believers that were of the circumcision at Jerusalem, if he had bluntly at first declared off hand, that circumcision was abolished? And was not this about the year of our Lord fifty-two, and about the seventeenth year of Paul's apostleship?

Is it strange then that he had to circumcise Timothy, purify in the temple, &c. on account of the wrong zeal and attachments of the Jews, seeing so late in the day circumcision so far maintained its ground, that he had probably run in vain, if he had not avoided an open declaration of its being no gospel ordinance? And is it any stranger, that John's baptism should be in too high estimation to be easily laid aside at once? Is water baptism once called Christ's in all the Bible? Is it once called a gospel ordinance? Did Christ ever practise it? Was John's baptism Christ's? If not, were Christ's twelve disciples ever baptized with Christ's baptism or not? If Christ's is water, and yet not the same as John's, who baptized these apostles, seeing Jesus baptized none in water? And we never read of the apostles' being baptized therein by any but John. I have often mentioned that the design of water baptism was that Christ and his baptism might be made manifest to Israel: and as this was fully done to the apostles, as to his outward coming,

they needed no more water baptism; and it seems pretty evident they had no more than was administered to them by John. But if the commission, (Mat. xxviii. 19,) was water, and different from John's, why were they not baptized with it themselves, before they went forth to baptize others? Is it not plain, that that commission, as then verbally delivered, did not qualify them with power to administer the baptism mentioned *in it*? Were they not to wait for "power from on high?" Were they ever able to administer that baptism, till they were first baptized with the holy ghost themselves? Is not this a confirmation that, as they had first received and then oft administered John's baptism before, without this more powerful enduement and qualification, but could not administer Christ's without it, that Christ's was quite a different thing from John's, and out of their reach or ability to communicate, but as it was poured upon them from on high, and flowed through them upon others?

"Behold how good and how pleasant it is for brethren to dwell together in unity! it is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." Ps. cxxxiii. Is there nothing in the descending of this precious ointment, even down to the very skirts of the garment, in likeness of the living unity of the brethren, like dew on Mount Hermon, and like the Lord's blessing on Mount Zion, that they may give us some idea of the communication of the holy ghost, through the baptized apostles, to and upon the souls of the people? And is not this the one plain reason why they could not administer Christ's baptism till livingly baptized themselves, as the oil could not descend to the skirts till it was poured upon the head of Aaron? And let it be once for all seriously considered, ought we not to hold it as a certainty that if the baptism in the commission had been water, the apostles would have been first baptized with it themselves? Or can we suppose their having been baptized with John's baptism, by John, before they became Christ's disciples, sufficient to authorize them to administer Christ's? But even though this were granted,

will any say the apostles never received christian baptism themselves? If Christ's is water, and yet not John's, how could it possibly be dispensed with in the case of the apostles; in the case of Apollos, and the many which Paul taught, and begat unto God, but did not baptize in water? We read of none sent expressly to baptize in water, but John. If then, Christ's baptism had been with water, and yet not the same with John's, ought not Christ himself to have baptized his disciples with it, before he sent them to baptize others, seeing we have no account of any other but himself, that had any authority to administer his baptism, till first baptized with it by him? Who among the sons of men had a right to administer his baptism, before they were baptized with it themselves? If none had a right so to do, then if his was with water, and yet different from John's, is it not certain that his apostles never received it, seeing "Jesus himself baptized not" with water, and none else had any right to administer his baptism, till themselves were baptized with it? Does it not, therefore, plainly appear, that there is no other baptism with outward water but John's? And did not Jesus himself wholly avoid baptizing any in water, on purpose that it might plainly appear that there is another? Or if there is any other with water but John's, when, where, and by whom did it begin? Who first dared to administer it? Would it now be thought lawful among the Baptists for any to administer the baptism of water who had not received it? And would it not have been very arrogating for any one in that day to have intruded himself into the office of an administrator of Christ's baptism, who had never himself received it? Or, had any so done, how would that convey a right to those by such an one baptized, to baptize others? I think we have all the reason we have a right to desire to conclude, if Christ had ordained water baptism, he would have administered it to those he had sent to administer it to others. And I rest firmly persuaded he never did ordain it, but that all the water baptism now practised among Christians is derived from John, or else is altogether unauthorized in the New Testament. And why do those who now use it, use a form of words never once used by any of the apostles? If they say Christ commanded it, then why did not

his apostles obey his command? Is not this another strong evidence that they were not commanded any form of words at all, nor any use of water, but that the words, "into the name," &c. as plainly show into what they were to baptize, as water would have been plainly shown, had the commission been expressly to baptize into water?

It is urged by some that putting on Christ, which all do who are baptized into him, (Gal. iii. 27,) is giving up their names to Christ in water baptism: but of those baptized into Christ, in the apostle's sense, he here declares, "Ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," (28, 29,) that is, real heirs of God, and joint heirs with Christ. This certainty is not true of as many as are baptized into water, though it certainly is true of as many as are baptized into Christ. Putting on Christ is therefore plainly thus: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof," (Rom. xiii. 14,) that is, "cast off the works of darkness, and let us put on the armour of light." v. 12. This is directly baptism "into the name," for "God is light," and Christ is light; and putting on the whole armour of light, is truly putting on Christ in baptism. And it is very strikingly observable, that divers texts speak expressly of baptism into Christ; thus preserving the very intent and tenor of the commission; for as all the fulness of the God-head dwelleth in him, and as these texts express baptism positively as being into him, and verbally in his name, as was the case constantly when water was used, it is as evident as any thing can well be, that this baptism into him, is really putting on him, the life, the substance, the whole armour of light; and that this answers the commission exactly, being into the name, the life, the power, the eternal virtue itself; and not into water, or any thing else, merely and verbally in the name. I think this meaning of the words, "into the name," &c. is much confirmed by a passage in the forementioned "Plain Account." The author pleads wholly for immersion of adults in water; and to maintain it against sprinkling of infants, he says, p. 43, 44, "The word in Matthew, rendered teach, is not the word commonly rendered teach in the New Testament. The word commonly

used is DIDASKO, which occurs very often; but the other word, MATHETEUO, teach, in the baptismal commission of Matthew, is used only three times more in all the New Testament. Mat. xiii. 52, 'Every scribe WHICH IS INSTRUCTED into the kingdom of heaven.' Mat. xxvii. 57, 'Joseph, who also himself was JESUS' DISCIPLE.' Acts xiv. 21, 'When they had preached the gospel to that city, and HAD TAUGHT many.' They did not," says he, "barely preach the gospel, but taught so effectually, as to prevail on many to become disciples or believers. This is the plain import of the original."

Does not this make strongly in favour of the Quakers' doctrine? Does it not show the teaching, mentioned in this great commission, was to be with divine power, and to prevail effectually to discipleship? Was not this the reason they were commanded to wait to be endued with power from on high, because they were now far otherwise to baptize people than they had done before? They were now to disciple them; that is, teach them so livingly and effectually, as truly to baptize them "into the name," &c. Why else was this word MATHETEUO used here, to express this peculiar kind of powerful discipling, or baptismal teaching?—a word used but three times more, as this author himself says, in all the New Testament. He further says in the same page, that this word "implies teaching full as much as the more common word DIDASKO. The difference is, that the former has a more precise and determinate meaning, conveying to the apostles this idea, viz. so teach the people as to persuade them to become my disciples."

Now, serious reader, seeing this passage does mean teaching, but at the same time is so very precise and determinate in its meaning, as to convey a clear idea of great difference from the simple common meaning of the word teach, plainly signifying to make disciples by teaching, that is, to teach or disciple all nations, baptizing them; let us see how the three other passages, where it is used, will concur with the doctrine of baptism "into the name," &c. The first is Mat. xiii. 52, "Every scribe which is instructed into the kingdom of heaven." This is the same word that is rendered "teach" in the commission: and here the scribe is instructed, taught, or discipled into the kingdom of heaven. I think

teaching was making disciples of Christ, believers in and real living converts to him; and it is certain none are such without baptism into him. His disciples, all true believers, all his sincere converts, throughout the world, are baptized by the one spirit into one body; they drink all into one spirit, and are thus initiated, as well instructed scribes, into the kingdom of heaven. Is it not marvellous that this writer was not, by the time he had seen and written thus much, so far instructed into it himself as to have seen with equal clearness, that no part of all this had any thing to do with the elementary water? He maintains that the word *baptizo* always means immersion or bathing all over in water, and rejects the sprinklers' notions respecting 1 Cor. x. 2, "and were all baptized unto Moses in the cloud, and in the sea." The sprinklers' idea on this passage he represents thus, p. 28, "The cloud which hung over the children of Israel is a watery substance, sprinkling its water in drops. The sea, which was as a wall unto them on the right hand and on the left, by force of the strong wind which blew, sent forth a great spray or sprinkling. So they were plentifully sprinkled by the cloud above, and by the waters on each side." This he cannot agree to. Let us see how he understands it, and whether he mends the matter. He thinks "a man of plain sense, not thinking of this cloud or pillar of fire, dropping down water, but of opinion that the baptism of scripture is immersion, would be apt to carry his thoughts no further than to apprehend here is an allusion to the custom of immersion; the Israelites being, as it were, covered with the cloud over, and the waters on each side of them." Thus they stumble on every hand, who are vainly contending for the figures. His remark is very just, that a man of plain sense would not think of drops of water from a pillar of fire: and methinks it requires a little more than plain sense to understand immersion all over in water from this passage. But though a man "of opinion that the baptism of scripture is immersion," might be very likely to stop short of the substance, and apprehend nothing further than an "allusion to the custom of immersion," yet I do not see why a man of real plain sense may not query how a pillar of fire can represent immersion in water? Or how going through the sea on dry land, as a firm foundation,

then amounts to this: immersion in water is a figure of purification; and Israel's passage through the sea is a figure of that figure; or that the apostle, in his assertion here, that they were baptized, only had an allusion to that figure. Now if it was nothing but a figure of a figure, I see not how he could positively in truth say, they were baptized. Either they were, or were not: if they were properly baptized, it was inward or outward; if it was outward, and a proper water baptism, then either dipping, sprinkling, or any thing that has a little resemblance, and will bear an "allusion to the custom of immersion," may, for aught I can perceive, be called baptism. Why then contend so long and loud about the precise mode of it? If Paul meant as he said, that they were baptized, I think he must mean spiritually: but if any will have it mean outward water baptism, do they not at once introduce a third kind, or a third mode of it, different from either immersion or sprinkling? At any rate, and turn it every way, will not the result be either that Paul did not mean as he said, that they really were baptized, but only that their passage resembled baptism, and may bear an allusion to it, or that he meant an outward baptism, without either dipping or sprinkling, or that he meant an inward and spiritual baptism? The two first meanings, I should suppose, most, if not all, would, on due consideration, reject; the last I am confirmed is, as before evinced, the genuine meaning of the apostle. He is here pressing it upon the once livingly baptized among the Corinthians, to hold out to the end. A few verses before, (see the preceding chapter, 1 Cor. ix. 24,) he says, "So run that ye may obtain. 25th, Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. 26th, I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; 27th, but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away." Here he urges his own subjection, and the temperance of others, as examples; and then to enforce the caution, impress the danger of their falling short, and if possible prevent their becoming cast-aways, he pertinently reminds them how it fared with some of the an-

cient fathers who came out of Egypt with Moses; and who, though they had partaken of the true spiritual baptism, meat and drink of the saints, yet afterwards, (such is the weakness and danger of man,) they lusted after evil things, murmured, tempted God, committed idolatry and fornication, and so were overthrown in the wilderness. And in full confirmation that his aim in all this was to warn the Corinthians, he *declares*, these things "were our examples, to the intent that we should not lust after evil things, as they also lusted," nor tempt Christ, nor murmur, &c. as they did, and strikingly adds, "wherefore let him that thinketh he standeth, take heed lest he fall." v. 12. Perhaps all will agree, that those thus warned by Paul had received christian baptism, whether it be agreed or not what that was; and if Christians were all in that great danger of falling, after the example of unbelief and apostacy here exhibited by him, and if this example was pertinent to their state and danger, does not that pertinency consist much in the Israelites having known a good degree of that which is saving, and turning from it? Nehemiah testifies, that the Lord saw their affliction in Egypt, and heard their cry by the Red sea, and gave *also his* good spirit to instruct them. Neh. ix. 9, 20. God was so near and attentive to them, that he not only led them by, he even went himself before them in the pillar of cloud and of fire.

Let none therefore marvel that Paul says they were baptized in the cloud, seeing that holy presence was actually there, into which all the spiritual Israel are baptized. Moses tells them, Deut. v. 4, "The Lord talked with you face to face;" and Isaiah calls them the ransomed, testifying, li. 10, that the Lord "made the depth of the sea a way for the ransomed to pass over." But in regard to their passage through the sea, it is evident the cloud was not over them, but behind them. It had gone before them; but just before their going through, we read, "the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them," Exod. xiv. 19. So that unless immersion all over, into, and under water, or at least an allusion to it, can be gathered from their going through the sea as on dry ground, with a cloudy and fiery pillar behind them, I

cannot see any thing more in it for immersion, than for sprinkling; and in fact it appears to have nothing to do with either.

This author says, (p. 41,) "The disciples of Christ, during his ministry on earth, as well as the disciples of John, were very well acquainted with the institution of baptism;" and agrees with Whitby, that "they only baptized, as John had done, into the faith of the Messiah which was to come, and with that baptism of repentance, which prepared the Jews for the reception of his kingdom." By this it is conceded, that during Christ's ministry on earth, that baptism which his disciples used was the same as John's. No wonder then Christ never used it himself; and as he never once used it either before or after his resurrection, as we do not find his twelve apostles were ever baptized in water, but only into John's baptism, as before noticed, it seems clear to me, that Christ's commission does not contain water baptism. His injunction to teach the people all things that he had commanded them, includes no such observation; for he had not commanded it; nor does it appear that the disciples ever used it, after Christ gave them this commission, in any wise as a different ordinance from what it had been before. If it was John's, and used by them as his before, it was afterwards but a continuation of the same ordinance. It no where in all the Bible appears to be an ordinance of Christ; but having been in great veneration, was indulgently continued through weakness, even after the resurrection.

Nothing can be gospel baptism, that is not saving; it is the soul that needs purgation; the baptism which effects this, cannot be that which is merely with elementary water, but must be that which burns up the filth, and removes the defilement; that is, the baptism into the name, the life, the cleansing virtue of the divine nature. Christ's baptism is ever described as saving, and none were ever saved without it. We all know that baptism into water may be received by such as are not in any degree saved; and I think, if we exercise but the common reason of mankind, we must see that if water baptism were saving, it were a miracle, and that as oft repeated as it proved saving, even as truly a miracle as the turning water into wine; for there is nothing in a bare washing in outward water, that has

any more effect towards an inward cleansing, than there is in anointing with oil, or shaving off the hair. If therefore it were the baptism of Christ, it must either be a standing miraculous purification of souls by outward application, or a thing not saving; but the baptism of Christ is that which now saves us, and is, in its own nature and operation, as truly and constantly saving to the soul, as washing in water is cleansing to the body. In proportion to the degree in which the body is washed in water, it is cleansed by the outward putting away the filth of the flesh; and in proportion to the degree in which any soul experienceth the baptism of Christ, it infallibly produceth inward sanctification, by putting away the filth of the spirit. That name into which all the saints are baptized is such, that their baptism into it must purify. Purification is the very thing itself, and that is the one plain reason why it not only is, but must be, a baptism into the holy name: "for there is none other name under heaven given among men whereby we must be saved." Acts iv. 12. It is truly by the name, that we are saved; for this divine and living "name is as ointment poured forth." Cant. i. 3. This is the "unction from the Holy One." 1 John ii. 20. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." Prov. xviii. 10. Well may they be safe in this name, seeing the baptism into it is ever saving.

Deeply sensible that there was no other salvation, the Psalmist prays, (liv. 1,) "save me, O God, by thy name;" and Jeremiah says, (x. 6,) "thy name is great in might." Indeed his name is the strength and salvation of his people; none can run into his name, or be gathered into it, or baptized into it, but they must at the same time be gathered and baptized into him. Hence the scripture phrase, "baptized into Christ;" and hence also the absolute certainty that where two or three are gathered into his name, there he is in the midst of them. See Mat. xviii. 20. He doth not simply promise that he will be; he declares, "there am I in the midst of them;" for he knew none could gather into his name, where he himself was not. The Greek word, truly translated, is *into;* the same word used in Christ's baptismal commission, and with great propriety; for none can be gathered into him who are not baptized

into him; neither gathering in his name, nor baptism into it, professionally, availeth. The promise of salvation is sure to none but those who are truly gathered and baptized into the name itself: and to these it cannot fail; for the name has all healing virtue in it. "Holy Father," says Christ, "keep through thine own name those whom thou hast given me, that they may be one, as we are." John xvii. 11. "While I was with them in the world, I kept them in thy name." 12. "If ye shall ask any thing," says he, "in my name, I will do it." xiv. 14. This can never fail, any more than salvation can fail to such as are truly and thoroughly baptised into his name; for as this baptism is salvation, so asking in his name is in his own life, spirit, and power, and he cannot deny himself. As the Father always hears him, because of his asking in his (the Father's) life and power; so he always hears and cannot avoid hearing, all who ask in his name, for the one plain and all-sufficient reason, that his name is his life and spirit, his power and presence; and all done in it, is done to purpose; for therein there is no lack; therein is fulness and divine sufficiency. We are complete therein for ever, without any of the signs or symbols of former dispensations.

CHAPTER VII.

Paul's epistles to the Galatians and Colossians written purposely to dissuade from attachment to shadowy ordinances. Circumcision, water baptism, &c. plainly superseded; and true Christians shown to be *complete in Christ* without them. This the evident scope of these epistles. This chapter contains many quotations from, and remarks on them.

Several of the espistles seem to have been written on purpose to dissuade from attachment to and retention of the rituals of shadowy dispensations. Paul having his knowledge of Christ by immediate revelation, knew the dispensation of figurative institutions was ended; and that Christians viewing lifeless signs as gospel ordinances, must powerfully divert and detain them

from the living, saving substance: hence he pressingly invites to Christ, the life and substance, and warns against a continuance of ceremonials. His epistles to the Galatians and Colossians, and a good deal of several others, are full to this purpose. Some troublesome persons had got in among the Galatians, insisting on circumcision, and the rites of the law; and had so influenced the believers, that this inspired apostle vehemently expostulates with them for being so easily shaken from grace, (of itself sufficient for all,) and turned to elementary observances. Chap. i. 6, 7. "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel." But as rituals are not of the gospel, he immediately adds, "which is not another; but there be some that trouble you, and would pervert the gospel of Christ." Indeed, every attempt to establish ceremonial institutions as gospel ordinances, is directly an attempt to pervert the gospel, and frustrate its blessed design, that of superseding all those figurative observations. And on this ground he pronounces any one, even though it were himself and companions, or an angel from heaven, that should preach any other gospel than that already preached unto them, accursed, v. 18. The gospel that Paul preached, was Christ within, the word nigh in the heart and in the mouth; which he expressly calls "the righteousness which is of faith;" and declares of this inward word, that it is, "the word of faith which we preach." See Rom. x. 6, 8. A few words before, he had declared, "Christ is the end of the law for righteousness, to every one that believeth." Hence it is evident, that this inward word of faith, which he preached as nigh in the heart, &c. is that which supersedes and ends the signs and shadows of the law to true believers.

The Israelites had a zeal of God, but not according to knowledge; "for they being ignorant of God's righteousness, (the inward righteousness of faith, Christ, the word in the heart,) and going about to establish their own righteousness (in the figurative observances, the letter and ceremonies of the law, and creaturely performances,) have not submitted themselves unto the righteousness of God." See v. 2, 3. That he means by the righteousness of God, this inward living word in the heart,

and by their not submitting to it, their non-subjection to the motions and teachings of it, is evident by the 6th, 7th, and 8th verses. "But the righteousness which is of faith speaketh on this wise; say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above:) or who shall descend into the deep? (that is, to bring up Christ again from the dead:) but what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach." This will remain, through all ages, the one only gospel of life and salvation. It is Christ in man, and ends the types and shadows. Were it not Christ himself, the divine and holy word in the soul; did it not unite the life of the soul with the life of God, and bring into subjection to him, dependance upon him, and action by him, it would never effect complete salvation; for until all this is witnessed, God becomes not our "all in all." "Though we have known Christ after the flesh," saith the apostle, "yet now henceforth know we him no more." 2 Cor. v. 16. It was necessary he went away, as to his visible appearance in the flesh, that he might come again, or more fully in spirit abide with and comfort his forever. This he promised, and performs it to every true believer, who rightly looks for him in spirit, not gazing up into heaven, watching for his outward coming, or seeking to know him after the flesh: unto all who thus inwardly look for him, he appears in them, where his kingdom is, "without sin to salvation." See Heb. ix. 28. His final coming to judgment will be to thousands who look not for him, and will not be unto their salvation, but condemnation, to their shame and everlasting contempt; but his second coming is promised only unto them that look for him, and is to their salvation. And thus he did come to those he said should not taste of death till they saw the kingdom; for this is truly the coming of his kingdom on earth, to those who rightly wait and pray for it, and livingly experience it, which many then did; for says the apostle, Col. i. 13, "who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son." Here Christ sitteth on the throne of the heart, in his inward kingdom; for Paul tells the Galatians that it had pleased God, who called him by his grace, "to reveal his son in him."

This entirely supersedes the occasion of signs, as eating, drinking, or the like, to keep him in remembrance.

This inward revelation and knowledge of the son, in man, the hope of his glory, was a mystery that had been hidden from ages and generations. The mists of darkness, and their resting in the law of carnal commandments and ceremonies, had hid and vailed from their minds the clear knowledge of it: but the vail being done away in Christ to the saints in that day, the apostle declares this mystery was "made manifest to them;" and goes on to show what is the very life, riches, and glory of it, saying, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory." See Col. i. 26, 27. There never was but one true life and substance of religion. Hence, though this mystery of Christ within was greatly hid to most men for ages, yet was it the very thing Moses referred Israel to of old. Deut. xxx. 14. "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it." Here Moses preached the gospel: and Paul affirms it was preached to Abraham. Gal. iii. 8. Indeed it must be so; for Abraham saw Christ's day, rejoiced in it, and came in degree into the life of it, though not to the end of all the signs. He not only saw it, as then to come in greater fulness and glory; he knew it in himself: for when the Jews said to Christ, "Thou art not yet fifty years old, and hast thou seen Abraham?" he did not escape their dilemma by telling them, Abraham foresaw his day afar off. That was not the thing he aimed at: but he came directly to the ever important point, to the very life of the matter; "Verily, verily, I say unto you, before Abraham was, I am," John viii. 57, 58: not I was. For, as the holy word, (the same that appears in the heart,) he is the eternal I AM. Abraham knew and enjoyed him as such, as the life and substance of the new covenant, "four hundred and thirty years" before the giving of the outward law. This is the inward gospel which Paul learned by the revelation of Jesus Christ, (Gal. i. 12,) by God's revealing his son in him. Had he not so learned it, but only taken it by report from others, though well authenticated, he might have preached up Jesus and the resurrection in word, with as much

zeal as ever he had in the Jews' religion, while he was so "exceedingly zealous of the traditions of his fathers," (v. 14,) and yet never at all have preached the gospel of Christ, which ever is in itself, and is never preached but in "the power of God to salvation."

I mourn that the preachers of our day so generally lay hold of the history of the gospel in the letter, out of the life and power of it; zealously urging and using elementary observances, as ordinances of Christ, to the subversion of many souls from a close and single attention to the inward word of life, under which, for a season, they have been well exercised. Thus "the letter killeth." 2 Cor. iii. 6. The literal preaching of what is called the gospel, being out of the newness of life, leading into and landing in the ceremonials of religion, has slain its tens of thousands, even of such as have in degree begun in the spirit, and run well for a season, but by and by, through the influence of this lifeless ministry, have turned to and come under the shadows, and there rested from the further pursuit of their journey in the spirit, which they ought to have fervently prosecuted in the open light, and under the warmth and animating beams of the sun. Paul knew the danger of these things, and considered the attempt of those "false brethren" to continue the observance of outward ordinances, as directly tending to bring the believers "into bondage," Gal. ii. 4, and would not give place to them, "by subjection," (to such observances,) "no, not for an hour, that the truth of the gospel," says he, "might continue with you." v. 5. By the truth of the gospel, he means its pure and genuine simplicity, unfettered with signs and ceremonies; against the retention whereof he was so bold and faithful, that he declares he even withstood Peter "to the face," at Antioch, (v. 11,) and reproved him "before them all," for compelling the "Gentiles to live as do the Jews;" (14.) and especially, seeing he himself had, "before that certain came from James," eaten with, and lived "after the manner of the Gentiles."

And then this great apostle pertinently inculcates, that even the believing Jews themselves could not be "justified by the works of the law, but by the faith of Jesus Christ." 16. It is evident he means, by the works of the law, the outward obser-

vances of it; for he is here expressly labouring against the continuance of these, as will yet further appear. The 3d chapter begins thus: "O foolish Galatians! who hath bewitched you, that ye should not obey the truth?" The 2d and 3d verses query, "This only would I learn of you: received ye the spirit by the works of the law, or by the hearing of faith? Are ye so foolish! having begun in the spirit, are ye now made perfect by the flesh?" All true religion, in every age and nation, ever began in the spirit; and all that ever continued in true religion, continued in the spirit: and no man ever enjoyed any more of it than he enjoyed in the spirit. None ever were, or ever will be, "made perfect by the flesh;" by any thing man, as man, can do; nor receive the spirit by the works and observations of the law; though many are acting as if they thought they could not be complete in Christ alone, or be "made perfect" in and by his holy spirit, without the addition of "weak and beggarly elements." It seems the Galatians were of the same mind. They began in the spirit, but not being content to abide in it, advance forward in it, and depend singly upon it, they were seeking to be "made perfect," or completed in the work of religion, by ceremonial observations. Against this departure from a single reliance on that holy spirit which began the work, the apostle was zealously engaged, and declares, (v. 11,) "The just shall live by faith." What faith? The righteousness of that inward word of faith, which Paul preached "nigh in the heart and mouth." For there never was nor can be but one thing, through all time, that the just could or ever can live by; and that is this inward word of life, the spiritual flesh and blood of Christ. "He that eateth me, even he shall live by me," saith the blessed Jesus. John vi. 57. And he that eateth him not truly and substantially, (how oft soever he eats the figures, and how loud soever he proclaims his faith,) has "no life in him." 53. This is the tree of life, in the "midst of the paradise of God." This heals the nations of them that walk in the light of the lamb; and by this, and this only, they live unto God. Hence Paul says, "I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the son of God;" (Gal. ii. 20;) that is, by the faith of Christ living in him. He was "dead to

the law, that he might live unto God." 19. He renounces all mere legal, ceremonial righteousness, and comes home to Christ alive in his own soul. He mentions the "blessing of Abraham" as coming "on the Gentiles" only through "Jesus Christ" the life; and the receiving of "the promise of the spirit," only "through faith," chap. iii. 14. This is experimental religion, all standing in that faith which is "of the operation of God" in the soul, (Col. ii. 12,) and which is the very life and "substance of things hoped for," and therefore, and therefore only, it is also the sure and certain "evidence of things not seen." See Heb. xi. 1. Many strive hard to believe, and think they do believe; but no mere opinion, or simple credence, is the faith of the gospel. No other faith than that which is in its own nature the very "substance of the things hoped for," can be a sure and unshaken evidence of the eternal inheritance, the "things not yet seen."

"To Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one; and to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Gal. iii. 16, 17. "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." 29. Observe, reader, the covenant is confirmed only in Christ, the life, the word in the heart, the inward "hope of glory." The promise is to all that are Christ's, and to them only. God promised that in Abraham, and in his seed, Christ, all nations should be blessed. This "promise is sure to all the seed; (see Rom. iv. 16;) to all that are "born again of God," begotten into sonship and joint heirship with Christ, by this "incorruptible seed, and word of God," in the heart. This alone is the true faith, wherein all the children of it "are blessed with faithful Abraham." Gal. iii. 9. It runs not in the outward blood, nor in the line of faith merely professional. It was never obtained by the observance of rituals: nor is it known but by a real baptism into death with Christ, and arising with him in the newness of life. "For if there had been a law given, which could have given life, verily righteousness

should have been by the law." v. 21. But as nothing can give divine life to the soul, but that which brings it into the life of the son, or the state of real sonship, by the union of the soul with the life of the holy word; and as all thus begotten and born of God, feel their dependance to be wholly on God their Father, their looking is wholly unto him for aid and protection. Hence this great apostle, chap. iv. ver. 6, of this epistle, declares, "Because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba, Father." Here is the alone true life of faith in the soul. Here is divine reliance upon the Father. It is in the state of real sonship, the Emmanuel state, where God and man unite in the heavenly fellowship, and substantial relationship. This is beyond all figurative observations. "The law made nothing perfect," but "was added because of transgressions." But for how long? "Till the seed should come, to whom the promise was made." Chap. iii. 19.

But if the law was added, because of transgressions, till the seed came, (and John, the forerunner, to prepare his way, declares the axe must be laid to the root of the corrupt trees, till they are all "hewn down, and cast into the fire," and that the chaff must be burned up, and the floor thoroughly cleansed,) how idle is it, for any to think of salvation by Christ, and that they are not under the law, but under grace, because they assent to the history of the gospel, and say they believe in Jesus, whilst living a life of sin, and continuing in transgression, the very thing for which "the law was added," and which the life, strength, and authority of the moral precepts of it were and will be over, and therefore over men, so far as in transgression, and sensible of it; and so far they are and ever will be under the law, and not under the dominion and government of grace. For grace saveth; and just so far as we are under it, we are saved from sin; and so far as we are not saved from sin, we are not under grace. Christ never saves a soul in sin. Indeed, in the complete sense of the word salvation, he cannot. It is a contradiction in itself. It would be saved, and not saved. For salvation is from sin. Therefore it is said, "Thou shalt call his name Jesus," (that is, a saviour,) "for he shall save his people from their sins." Mat. i. 21. The whole scope of the

gospel is salvation from sin, and a new life in holiness, really and inherently so; not merely imputatively. Mere imputation of Christ's righteousness, without the implantation of it, is a dangerous doctrine, indeed a real impossibility. Christ redeems from the shadows of the law, by bringing and uniting the soul to the substance; and that may be the main reason why so few professed Christians are yet redeemed from them; for none are any further truly redeemed, even from the shadows, than they are so by the life and possession of the substance. For as "circumcision is nothing," so simple "uncircumcision is nothing." But the living faith, the new creature, the substance, is all in all. Many think much of themselves, because they are baptized in water, partake of the bread and wine, &c. And many think much of themselves because they avoid them, and suppose they see beyond them. But if even the latter is only a speculative or merely rational convincement, it is nothing; it is not the true and living redemption of Christ "from the rudiments of the world:" for that never advances further or faster in any soul, than the soul advances in the knowledge and enjoyment of the substance. It is Christ himself, the seed, the life, the substance, that is the end of the law. And, as none are truly redeemed from the shadows of it, but by and in the substance; so none are redeemed from the curse of it, the penalty due for the transgressions of its moral precepts, until, nor a whit further than, they know Christ, the seed, the substance, to finish sin, and make an end of transgression in them individually. For this is the only real destruction of the works of the devil, that Christ ever makes; and consequently, all the redemption from the curse, or penalty of the law, that men ever really do know; save the forgiveness and remission of sins already committed, through the mercy of God in Christ Jesus.

So far, therefore, as we sin against God, we are not under grace, but at best under the law. Nor shall ever "one jot, or one tittle, pass from the law till all be fulfilled." If any soul is not under the curse of it, but under grace, it is because Christ, the seed, redeems and preserves him from the state of transgression, on account of which it was added. And yet salvation is in no wise by the deeds of the law, but by Christ, who redeems,

and liveth in us, and is our life, above and beyond the law. "Is the law, then, against the promises of God? God forbid," says the apostle. Gal. iii. 21. "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." 23. Before the word of faith is revealed in the heart, before the Son of God is revealed in men, as God revealed him in Paul, the law serves as a school-master: hence the apostle's very next words, (verse 24,) are, "wherefore the law was our school-master, to bring us unto Christ, that we might be justified by faith." Faith being the substance, as before shown, "of things hoped for;" and being "of the operation of God" in man, the word nigh in the heart, which is the word of faith the apostles preached; when this was livingly known, in dominion over all in the soul, the use of the school-master was superseded. And this is the substantial experience of such as are risen with Christ, above the rudiments of the world, and the law of carnal commandments, in every age of the world. So the apostle's next words are, (v. 25, &c.) "but after that faith is come, we are no longer under a school-master. For ye are all the children of God, by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ." Here the law is fulfilled, in putting "on the Lord Jesus Christ," "the whole armour of light;" casting "off the works of darkness," and making "no provision for the flesh, to fulfil the lusts thereof," according to Rom. xiii. 12, 14. Well may this supersede the law, seeing this baptism into Christ, this putting him on, as the whole armour of light, so effectually redeems from the works of darkness, and the lusts of the flesh; agreeably also to Eph. vi. 11, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

Some will understand this baptism into Christ, to mean outward baptism. The author of the aforesaid "Plain Account" quotes Bishop Burnet, describing the primitive baptism in water, and saying, "From whence came the phrases of being baptized into Christ's death; of being buried with him by baptism into death; of our being risen with Christ; and of our putting on the Lord Jesus Christ; of putting off the old man, and putting on the new?" page 30. Thus men, by attachments to rituals,

are liable to have their minds vailed, from beholding the obviously inward and spiritual meaning of scripture, or at least turned to seek or suppose an outward signification, where none seems necessary or intended, but that which centres in the life and substance. Baptism into Christ, is into the name, the power, and influence of the Divinity, according to the commission. It is not true, that all who are baptized in water, "have put on Christ;" but only such as are actually baptized into Christ himself, the divine eternal substance; and therefore the apostle limits it to such only, by the words, "as many of us." Those who hold water baptism an essential, or as that which saves, or is the "one baptism," I suppose, hold that all the believers received it: but Paul speaks here of only as many as were absolutely baptized into Christ, not into water, verbally in his name, but into him, so as to put him on, by putting on his nature, life, and disposition; love, meekness, temperance, and all those virtues predominant in such in whom he lives and reigns, and against whom there is therefore no law. For it is by thus putting on Christ, and living in him, and he in us, our life, and hope of glory, in that wherein there is no transgression, that we are redeemed from the bondage, penalty, and rudiments, of the law, into "the glorious liberty of the sons of God." This is the one gospel baptism. It is strictly into Christ, into the name, the saving name of the Lord, the strong tower of salvation and safety, the name that is as ointment poured forth; the saving, healing influences whereof make all sincere virgins love him. The same baptism, with the same word "into" several times repeated, the apostle again mentions, Rom. vi. 3, 4, "So many of us," and he might have said only so many, and doubtless meant so, "as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death." Now see the fruits of it, which cannot result from baptism into water; "that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life;" and, verse 5, "for if we have been planted together in the likeness of his death," that is, into a real death to all sin, for his baptism thoroughly cleanses the floor of the heart, "we shall be also in the likeness of his resurrection."

This is what the apostle means by walking in newness of life, as is plain by the connexion, "for if," &c. Can any thing be plainer, than that this is all an inward and spiritual work; an actual baptism into real death unto sin, and arising into life with Christ, (that then liveth in us,) in his inward resurrection and glory in the soul? And hence the baptism that now saves us, not the putting away the filth of the outward flesh, but the answer of a good conscience towards God, is rightly, and ever with divine propriety, said to be "by the resurrection of Jesus Christ." And now, to evince that this is all inward, and that this of being "planted together in the likeness of his death," in baptism, is not being dipped into water, but into a real death to sin, let us observe well that the apostle declares positively, without any exception, that if we have been so planted "into the likeness of his death, we shall be also in the likeness of his resurrection';" which certainly is not true of all that are baptized in water, though they may call that. "the likeness of his death." For many have been so baptized, who have had no experience of this likeness of his resurrection, this walking in newness of life. Simon, the sorcerer, both believed, (see how little a mere lifeless believing amounts to,) and was so baptized, and yet he was in the gall of bitterness and bond of iniquity, having neither part nor lot in the true Christian baptism, Acts viii. 13, 21, 23: which shows plainly, that our blessed saviour's words in the commission, Mark xvi. 16, "He that believeth and is baptized shall be saved," relate wholly to that faith which is the substance of things hoped for, and to that baptism which is truly into the likeness of Christ's death, into death unto sin, and a new life unto holiness, by the resurrection and the life of Christ in us, the hope of glory. And as this in Mark, is the same commission with that in Matthew, it further confirms that the baptism mentioned in both is that which is saving, and could not be that of water, since the promise is to him that believeth, and is baptized with it, that he "shall be saved." This promise is sure, for this baptism is into the name of the Lord, the strong tower, in which the righteous abiding, ever find safety, defence, and preservation, while a bare dipping in water, professionally in the name, preserves none from evil.

But further, that Paul meant as above explained, by this planting, death, burial, and resurrection, his very next words declare, v. 6, "knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." This is the death produced by the fiery baptism of Jesus, the crucifixion of our old corrupt man, the destruction of the body of sin in us. And is it not strange, that any real Christian should not understand this, seeing it is the very thing which John the Baptist, in direct contradistinction to the baptism of water, declares of Christ's, by the mention of the axe, fan, and fire, and the work effected by them, amounting to absolute purification? May these things be well laid to heart by all who hope to be saved by a simple, though hearty and sincere belief of facts, and immersion in outward water; for this is not the faith and the baptism to which the promise of salvation holds good forever. And for any to use water, as gospel baptism, and not consider it saving, is to run counter to the design and express declaration of scripture in regard to the baptism of Jesus.

The fourth chapter to the Galatians begins asserting, "that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the Father. Even so we, when we were children, were in bondage under the elements of the world." v. 1, 2, 3. Here we see the son himself submitted to the elements, the signs and ceremonials, unto which also the children were in bondage for a season; and to prevent their continuance under which, the apostle was now zealously endeavouring, having seen clearly beyond them himself, and been a living witness of their abolition. By the next verses, it is clear, that Christ's submitting to these elementary things, and being made under the law, was so far from perpetuating outward, elementary baptism, or any other rituals, that it was purposely "to redeem them that were under the law." Why then should we, who never were under that law of carnal ordinances, nor yet under the dispensation of John's baptism, (which was for Christ's manifestation to Israel,) unless by our own voluntary act, desire to come into bondage to these things, called here by

Paul "the elements of the world?" Those outward things were abundantly proved weak and insufficient, or the law under which they were enforced had remained to enforce them still. All figurative immersions, sprinklings, eatings, and drinkings, are altogether as weak, insufficient, and unavailing, now, as ever they were; and it is an evidence of human weakness to continue in, and desire to be in bondage to them; as much so, as was the attachment of the Galatians to circumcision, &c. Paul, thoroughly convinced of this weakness of all mere signs and symbolical observations, therefore pertinently, and as it were with amazement, queries, v. 9, "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? 10, Ye observe days, and months, and times, and years. 11, I am afraid of you, lest I have bestowed upon you labour in vain." And how many days and times are now appointed, and rigidly observed, even in our days! Set times and seasons, in man's will and wisdom, for fasting, prayers, thanksgivings, eating bread, and drinking wine, &c. And how much further a punctual conformity and observance, in these things, often goes towards conciliating the favour of men, and even of princes, than purity of life, integrity of conduct, and humanity towards all ranks of mankind, deserves serious consideration. And is it at all strange, that Paul, observing how great weight these weak things were obtaining, even among such as had really "known God," v. 9. (and who therefore had received that which was all-sufficient in itself, if lived in, and relied singly on, for salvation and eternal life, without any elementary observations whatever,) was really alarmed, and afraid lest his labours to establish them in the purity and truth of the gospel, should prove in vain? especially when those who had lately almost adored him, were so soon and so far infected with this zeal for ceremonials, as to give grounds for this query, v. 16, "Am I become your enemy, because I tell you the truth?" Is it strange, that he calls the retrograde motion of such as had "known God" for themselves, from that inward knowledge to outward rites, turning "again to the weak and beggarly elements?" In the next verse, 17, speaking of those who strove to bring them into this bondage to the elements,

he says, "They zealously affect you, but not well; yea, they would exclude you, that ye might affect them." They were very zealous in their attempts to embondage them to the elements, as too many now are. But this zeal was not well, but very ill; for they went so far, it seems, as to attempt or desire to exclude such as were backward to conform and come into this bondage, that by this exclusion they might be driven or prevailed on to affect them, or their doctrines and notions. This their zeal and labour was quite different from Paul's. He was for the life; they, the letter. He for the substance; they, the symbols. Do but hear him, v. 19, "My little children, of whom I travail in birth again, until Christ be formed in you." He knew "the letter killeth," and that zeal in the sign often obstructs the growth and formation of Christ, the substance, in the soul: so he travails as it were in birth again for their advancement and perfection in the latter. It would seem, by their being truly his "little children," and by his now travailing in birth again, that is, for the more complete growth and full formation of Christ in them, that they had been already in degree truly begotten and born of God, and that the apostle, in the labour he had before bestowed upon them, had already once travailed, as in birth, for and with them, but that they, instead of rightly advancing in the travail, growth, and full formation of Christ in themselves, unto the state of perfect men in him, "to the measure of the stature of the fulness of Christ," had been obstructed and diverted therefrom, by turning to "the weak and beggarly elements;" and that therefore such was the apostle's good will to them, he was now again engaged in travail for their attainment of what was lacking in them—the complete formation and growth of Christ; whose growth and increase of stature in man is gradual and progressive, as was the case in that prepared body, wherein he grew and "increased in wisdom and stature, and in favour with God and man." Luke ii. 52. And, to win them wholly to Christ, and wean them from beggarly elements, Paul reasons with them, in the following verses, from Abraham's two sons, "the one by a bond-maid," (representing this elementary bondage,) "the other by a free woman." Gal. iv. 22. The first "was born after the flesh;" the last "by pro-

mise, 23: which things," saith he, "are an allegory; for these are the two covenants: the one from the mount Sinai, which gendereth to bondage, which is Agar. 24. For this Agar is mount Sinai, in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. 25. But Jerusalem which is above, is free, which is the mother of us all." 26. And the few following verses declare believers to be, with Isaac, "children of the promise;" that the children of the flesh persecute these, as Ishmael did Isaac; that the son of the bond-woman was cast out, "for the son of the bond-woman shall not be heir with the son of the free." And immediately upon these words the chapter concludes, "So then, brethren, we are not children of the bond-woman, but of the free." And the next very pertinently begins, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Then instancing one particular rite he declares, "If ye be circumcised, Christ shall profit you nothing;" that such as are so, are debtors to do the whole law; that Christ is become of no effect to those who seek to "be justified by the law," and positively asserts of them, "ye are fallen from grace."

Little do the zealous advocates for outward ordinances think how their attachment thereto hinders their real justification by the true and living faith and grace of the gospel, even amidst all their talk of justification by faith in Christ alone. Perhaps they never consider, that these foolish Galatians, with all their desires of bondage to the beggarly elements, might be as loud in profession of faith in Christ, and in their claim to justification by his blood, as any now are. I desire to know, if it is so, why it is more impossible for a man circumcised to be profited by Christ, or why he is any more fallen from grace than a man baptized in water? I cannot perceive that either circumcision or baptism prevents profit by Christ, any further than the mind is thereby turned from him, and from a single reliance upon the work of his grace in the heart for salvation; nor that either the one or the other, or any other outward performance, will ever fail to prevent it, so far as the mind is thereby turned away from an inward attention unto, and firm dependance upon him

who remains to be the resurrection and the life, in all true believers, the word nigh in the heart and mouth, for counsel, direction, and salvation. In so far as any ceremonial diverts the mind of one that has truly "known God" in himself, from attention to his inward appearance and work in the heart, such an one is so far "fallen from grace," and no further than he is so diverted. And I can see nothing in circumcision, a whit more likely so to divert him, than in water baptism. One, as far as I can conceive, is just as likely to keep him from Christ, as the other. This may seem strange to many. But I think they can give no sound reason why one should be so hurtful, and the other so harmless as they may imagine. Distinctions, however ill founded, when long settled in idea, seem real; but examined to the bottom, are found to have no existence but in speculation. And believing many distinctions of long standing among christian professors are of this kind, I think I can truly say, I travail in spirit, if not in birth, for them, that they may dig deep for the foundation, and build on the sure rock of ages. Then their buildings will not fall, but stand all winds and weathers. It is much better patiently, with Paul, (v. 5.) "through the spirit, to wait for the hope of righteousness by faith," than hastily to rush into bondage. v. 7. "Ye did run well; who did hinder you, that ye should not obey the truth? 8. This persuasion cometh not of him that calleth you. 9. A little leaven leaveneth the whole lump." This I firmly believe is just the case with many, whom the Lord in these days calls, by his holy spirit working in them. They give up to the call; begin, like the Galatians, in the spirit; run well for a season. By and by, in steps the adversary of souls, or, by the art and address of some high in esteem with them, they are absolutely hindered from obeying the truth, in keeping singly to the spirit they began in; and by a persuasion that cometh not from him that called and still calleth them to persevere on in the spirit, they are diverted to the elements, take up a false rest in the shadows, and gradually, perhaps almost imperceptibly to themselves, depart from Christ, the inward life; and fall away from the lively influences of grace in their own souls, till the whole lump is leavened, with the leaven of the Pharisees—a fruitless, lifeless zeal

in rituals, a round of creaturely devotions and performances; drawing near the Lord with the mouth, and seeming to honour him with the lip, whilst the heart is far from him. In order to prevent which, I think Paul's direction, v. 25, very pertinent and proper: "if we live in the spirit, let us also walk in the spirit." And so walking, I am persuaded lifeless forms will be forsaken, beggarly elements abandoned, old things done away, all things become new, all things of God, in spirit and in truth, in the newness of divine life. For I can never believe, that the spirit, not only lived in, (as to what passed in the secret of the soul,) but also diligently and strictly walked in, (as to all our outward religious or devotional exercises,) will fail to lead out of, or preserve from, every undue attachment to signs and ceremonials, or any thing that genders to bondage.

Now, notwithstanding the length of these quotations from the epistle to the endangered Galatians, and of the foregoing remarks, I am not easy to omit several passages to the Colossians; the epistle to them also being pointedly against subjection to ordinances.

Paul was fervent in spirit, in prayers and desires for them, that they might be "fruitful in every good work;" increasing in the knowledge of God, and "filled with the knowledge of his will, in all wisdom, and spiritual understanding," chap. i. 9, 10; but was so far from pointing out water baptism, or any other mere ceremonial, as promotive of this happy experience; as pertaining to fruitfulness in every good work; or as being included in the word *every*, in this sentence, or at all belonging to those purely spiritual things, wherein he wished them an increased understanding; that he plainly points out the fulness and sufficiency of Christ, without them, and warns the Colossians of their danger of being beguiled with enticing words from the simplicity of the gospel. In leading on, and preparing their minds for a single dependance on Christ alone, the living substance, and for the rejection of all that is not Christ, nor in, nor of, his life in religion, he tells them it is he, (v. 14,) "in whom we have redemption;" that he is, (v. 15,) "the image of the invisible God;" yea, "the first born of every creature." 10, That "by him were all things created that are in heaven,

and that are in earth, visible and invisible." 17, "And he is before all things, and by him all things consist." 18, That "he is the head of the body, the church:" that he is "the beginning, the first born from the dead; that in all things he might have the pre-eminence." And 19, that "it pleased the Father, that in him should all fulness dwell." This was a good foundation; for having him actually living in us, in whom all fulness dwells, and he being truly our life, we need no addition of ceremonials. Therefore, the apostle, drawing on, (v. 23,) towards the substance, which he wishes them to continue "grounded and settled" in the faith of, not being "moved from the hope of the gospel," he comes, (26, 27, 28,) to the very thing itself; "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles;" which he expressly says, as before noted, "is Christ in you, the hope of glory; whom we preach, warning every man," &c.

Observe, reader, we before saw that "the word of faith, which the apostles preached," was the "word nigh in the mouth, and in the heart," as Paul plainly testifies, Rom. x. 8. And here, in full confirmation of the same great truth, the same gospel salvation, we find the same apostle declares the Christ, the gospel, yea, the very "riches of the glory of this mystery," of life and salvation, "among the Gentiles," which they the apostles preached, "is Christ in you, the hope of glory." This is that "hope of the gospel," which a few verses before he wished they might not be "moved away from." And to keep them to this, and from ritual observances, his labour was fervent among them, "striving according" to the working of Christ in him, "which," saith he, v. 29, "worketh in me mightily." And this his fervent labour and striving with them, preaching, "Christ in them," as the substantial hope of glory, "warning every man, teaching every man, in all wisdom," was expressly in order, (28,) to "present every man perfect in Christ Jesus;" where all perfection in the divine life centres; where God and man are reconciled in the heavenly union; where "he that is joined to the Lord is one spirit;" and signs are superseded.

This was Paul's aim, his scope and exercise, in this epistle. In the beginning of the next chapter, he manifests great care or conflict for them, that "their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery, (he had spoken of,) of God, and of the Father, and of Christ; in whom," says he, "are hid all the treasures of wisdom and knowledge." Thus he lays, or proposes, a sure foundation, on the all-sufficiency whereof both he and they might safely depend; and that without aid or addition from things which may and must be shaken, in order that that alone which cannot be shaken may remain. For this alone is to remain in the fulness of the gospel state; and surely no ceremonials are the things which cannot be shaken.

That this was Paul's aim, in the foregoing expressions, I think we have his own authority to declare; for his next words are, v. 4, "and this I say, lest any man should beguile you with enticing words." And v. 6, he exhorts, "As ye have received Christ Jesus the Lord, so walk in him. 7, Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." And then comes on pointedly to warn them, and show them the danger of trusting or being drawn away to any thing else but the riches, glory, and sufficiency of the great mystery, wherein was all fulness for salvation: "Beware," says he, v. 8. "lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments (in the margin, elements) of the world, and not after Christ." Oh! the mischief of human philosophy, carnal reasonings, vain deceit, and the wisdom of this world, in the things of religion. It builds tabernacles for abolished ordinances, and leads thousands from Christ to the rudiments of the world; thereby spoiling them as to the increase of knowledge and stability in Christ, who is all-sufficient for and in his people; as the next words emphatically declare, v. 9, 10, "for in him dwelleth all the fulness of the godhead bodily. And ye are complete in him, which is the head of all principality and power." The next verses show, that neither circumcision nor outward baptism is at all necessary; so entirely complete we are in Christ,

the inward and everlasting fulness and divine sufficiency. Do but read them. "In whom also ye are circumcised, with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him; having forgiven you all trespasses, blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

What could Christ have done, or Paul have said, more fully to have shown the abolition of ordinances? Even that of water baptism is as plainly here expunged and superseded, as circumcision. And it is marvellous to me, that men of sense, as the author of the forementioned "Plain Account," &c. with divers others, should be so vailed in their understandings, as to adduce this passage, and several more of somewhat like import, in support of water baptism; when the manner of the apostle's bringing it in, just after warning them against the rudiments of the world, pointing out the fulness of Christ, the inward hope of glory, and declaring them complete in him; and then immediately showing how they are complete in him, without any of those rudiments he had just warned them against, shows as plainly as sunshine, that their circumcision and their baptism were both in him, the one as much as the other. So that I desire the candid reader to turn to the passage, and read for himself. And I think he that can find argument in it for water baptism, may find as much for circumcision made with hands. But as the circumcision here is that made without hands, so also is the baptism. It is all spiritual; and, as the apostle words it, consists "in putting off the body of the sins of the flesh." Almost exactly similar is what he says, Rom. vi. 6, speaking expressly of this inward and spiritual baptism "into Christ," and "into his death," being "buried with him by baptism into death," &c. The words are "knowing this, that our old man is crucified with him; that the body of sin might be destroyed, that henceforth we should not serve sin." Here the same apostle

ascribes the same effect to spiritual baptism into Christ, as in the passage just mentioned, in the epistle to the Colossians, he ascribes to circumcision spiritually in him, the "putting off" or "destroying the body of the sins of the flesh." It must be a wrong philosophy, and vain deceit indeed, that can so wrest these plain testimonies of the apostle, as to draw elementary water from them for baptism.

If circumcision is inward, so is the baptism. If the baptism is outward, so is the circumcision. They are so joined together, that neither true wisdom, sound reason, nor common sense, can put them asunder, and make the one outward, and the other inward. And if the apostle here excludes outward circumcision, he equally excludes outward baptism. If he retains one, he retains both. But he retains neither. He clearly rejects both, and shows our circumcision and our baptism both complete in Christ, without hands, without a knife, or a single drop of elementary water. He plainly shows the believers not only "buried with him in baptism," but in the same baptism also "risen with him;" and that expressly "through the faith of the operation of God," which is wholly an internal thing, the very "substance of things hoped for." And having shown what the one saving baptism and circumcision is, he then with great pertinency exhibits Christ "blotting out the hand-writing of ordinances," taking "it out of the way, nailing it to the cross," as of no further use to such as know him in the fellowship of his sufferings, and in the power of his resurrection; such as experience his fulness, and are circumcised, baptized, and complete in him. For these know his cross, and are crucified by it to the world, and to the rudiments, elements, and ordinances of it; and the world also is crucified unto them. There is no friendship between Christ and Belial, nor much between his disciples and the world. His religion does not suit the world. It is too simple, unpopular, unpompous, and too unceremonious; too much a death to self.

And I am well satisfied that many, who are and have been livingly wrought upon by the power of God, and made to pant for divine support, have yet striven hard to save their life in self, in popularity, and in the friendship of this world; and from

this diposition have shunned the cross; and though they have owned Christ, and chosen to be "called by his name, to take away their reproach," they have still preferred to eat their own bread, and wear their own apparel; and, with Nicodemus, to acknowledge and worship the blessed Jesus, in the dark signs and shadows of the night, but have been unwilling openly to embrace the contempt of the cross, and confess him in the inward, unceremonious purity, spirituality, and simplicity of the clear and genuine gospel day. Dipping under water, and calling that "buried with him by baptism into death," the spirit of the world, which still too much liveth in them, can more easily endure, nay, is sometimes pleased and plumed with it. Far be it from me to think this of all who use this sign. I doubt not even this is a real cross to some; but I believe it is generally much more tolerable to the spirit and wisdom of the world, than the pure simplicity of the gospel; the real death and burial with Christ, in putting off the body of the sins of the flesh, and ceasing from man, and from their own creaturely activity in religion; waiting on God, in absolute dependance, in nothingness of self, and the loss of all things. This is too hard for the spirit of the world. These are hard sayings to it; who can bear them? Hence many who walk with him awhile in the spirit, and run well for a season under the cross, grow weary of the sufferings and reproaches of Christ, turn away back, and walk no more with him; but get into the "beggarly elements," and sit at ease in the friendship of the world, under a formal profession of religion; very little conversant with the cross, to which they would know all these things nailed, if they rightly abode with Jesus, and followed him in the regeneration.

But as none reign with him, but those who suffer with him; as none rise with him in the likeness of his resurrection, nor walk with him in newness of life, but those who are really, not ceremonially, planted with him in the likeness of his death; as none sit with him in the throne of his kingdom and glory, but who drink of his cup, and are baptized with his baptism; a remnant of true-hearted followers have chosen to suffer affliction with him, and follow him, wherever he leadeth, bearing his cross. These know "the hand-writing of ordinances nailed to

it." Their blotting out, and removal, is a thing in familiar experience with them; not merely a matter of record in the letter of the scriptures, and thence gleaned up, and systemized in a lifeless creed, confession, or profession of faith.

But let us follow the apostle a little further. The next verse shows Christ having "spoiled principalities and powers," and "openly triumphing over them." Then he enjoins upon the Colossians, the way being now quite cleared for it, "let no man therefore judge you in meat, or in drink," (are not the bread and wine here included, as we have seen circumcision and elementary baptism were a few verses before?) "or in respect of an holy day, or of the new moon, or of the sabbath-day." He goes very thorough in dismission of ceremonials, and well he might, for his next words are, (v. 17,) "which are a shadow of things to come; but the body is of Christ." Therefore he adds, (v. 18, &c.) "let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things, which he hath not seen; vainly puffed up by his fleshly mind. And not holding the head, from which all the body, by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God. Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? Touch not, taste not, handle not; which all are to perish with the using, after the commandments and doctrines of men." He does not say, Wherefore, if ye be dead and buried with Christ, by plunging into the elements or rudiments in water baptism; but, quite differently, "wherefore, if ye be dead with Christ from the rudiments," or, as the marginal reading has it, "from the elements of the world, why, as though living in the world, are ye subject to ordinances?" This home query should go to the heart of every observer of these outward ordinances, and beget a close examination, whether their observance thereof, and subjection thereto, is not rather following after the traditions "and doctrines of men," in their unseasonable and unprofitable continuance in the abrogated institutions and ordinances of former dispensations, the rudiments which ought to be left behind, than after Christ, who has triumphed over them all, abolished,

and nailed them to his cross? And when this examination is rightly made, and the apostle's prohibitory injunction, "touch not, taste not, handle not, which all are to perish with the using," &c. rightly complied with, I believe the "weak and beggarly elements" must be rejected; bread, wine, and water, as ordinances of religion, renounced, as things "which perish with the using;" and the one only and saving baptism of the gospel retained. Here the walking in newness of life, and the answer of a good conscience towards God, by the resurrection of Jesus Christ, will be known. Here the earth will enjoy her sabbaths again, men resting from their own works as God did from his. Here the morning stars will sing together, the sons of God will shout aloud for joy, and the inhabitants of Sion keep holy day to the Lord.

CHAPTER VIII.

Is a recapitulation or summary of a number of the principal reasons against supposing the Christian commission for baptism, Matt. xxviii. can mean water.

THUS having exhibited to the view of the reader many important passages of the sacred records, with many remarks and arguments thereon, which appear to me sufficient to satisfy the minds of such as may, under divine influence and illumination, carefully weigh and consider them, that the gospel is an inward, living, and spiritual dispensation, void of any mere outward, figurative, and ceremonial institutions, or ordinances; I think proper here, in one view, to recapitulate and present the reader with several of the principal arguments, or reasons, why the great gospel commission, Mat. xxviii. Mark xvi. cannot be properly understood to enjoin water baptism.

I. Because every religious washing in outward water, both under John and Moses, was symbolical of inward purification, and pointed to it, as effected "by the washing of regeneration, and renewing of the holy ghost." John's ministry, and water baptism in particular, was for Christ's manifestation to Israel;

to suppose Christ, in directing them how and where to wait, and what for, in order to their qualification to administer his baptism, would expressly point their attention from and beyond that of water, to that of the holy ghost, had he been then giving them directions about preaching the gospel, and baptizing in water.

IV. Because in all the after instances of baptism in water, (through condescension,) there is not one, wherein the form of words in this commission is made use of; which it must have been in every instance, where the commission was duly observed, had it meant water, and established a form of words to be used in its administration. And how can we suppose those, who now use water, better know, are more bound by, or more duly observe the commission, than the disciples? The disciples were so far from understanding it of water, that they never once used water, as under it; never once used the words of it, as a form in any wise proper to an outward or mere figurative performance. And does not this their total omission of those words evince that they were of a high and heavenly import, meaning nothing less than a real baptism into the divine nature, the very life and substance of the Godhead, and by no means applicable to the mere outward and visible sign of this inward and spiritual immersion, ingraftment, and purification? But men now presume to apply these expressions to a mere outward ceremony, and dignify immersion in water, a most unstable element, with the title of a gospel ordinance; yea, a sacrament of Christ Jesus.

V. Because when the holy ghost fell on Cornelius and his household, through Peter's speaking to them in the life and power of the same, he was immediately made to remember, doubtless by the great and promised remembrancer, the words of Christ respecting the baptism of the holy ghost. Thus clearly applying them to the falling of the holy ghost on those Gentiles, through his ministry, that is, through the words spoken by him, whereby they should be saved, as foretold by the angel. And as only the baptism of the holy ghost is saving; as they did evidently receive this through Peter's ministry; as the angel told

the true laver of regeneration. And I think the old Mosaic typical laver might be as properly continued under the gospel, as sprinkling or dipping in water.

VII. Because Paul, a most eminent apostle, not a whit behind the chiefest, and who received his commission and his knowledge of Christ by immediate revelation, (God revealing his son in him,) and thereby knew his will, and the true spiritual nature of his baptism, speaking of that with water, declares positively, that "Christ sent him not to baptize, but to preach the gospel;" and even thanks God he had baptized no more; which would have been an high presumption, and misdemeanor, had he not known that baptism in water was no more an ordinance of Christ, than circumcision made with hands. But knowing the circumcision, and baptism of the new covenant, were altogether inward, he says, writing to the Colossians, "Ye are complete in him, which is the head of all principality and power, in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." chap. ii. 10, 11, 12. Thus plainly rejecting both outward circumcision and baptism; the one as much as the other; and showing that the inward, wherein they are complete in Christ, is a real putting off the body of sin, a death unto it, a real burial with Christ, and rising with him; which is so far from dipping under, and rising out of the water, that it is only by a faith that is so living, and so much above all that is outward, and merely of man, that it is truly and powerfully of the very operation of God in the soul. Here is that resurrection of Christ, by which the good conscience is witnessed in christian baptism. And having thus shown believers' baptism to be as entirely inward as their circumcision, he immediately and very pertinently reminds them of Christ's "blotting out the hand-writing of ordinances," and taking "it out of the way, nailing it to his cross;" cautions them to let no man judge them in respect to those outward things, which are but "a shadow of things to come," and then roundly queries of them, "Wherefore, if ye be dead with Christ,

from the rudiments or elements of the world, why, as though living in the world, are you subject to ordinances?". This shows, "dead with Christ," or "planted in the likeness of his death," is not a burial into the rudiments, or elements, as in outward baptism, but "dead with Christ, from the rudiments;" therefore he immediately enjoins, "touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men." By all which we not only perceive his full rejection of all the mere shadowy ordinances, but that he was so far from esteeming water baptism to be Christ's, that he was truly thankful to God that he had never used it, even in condescension, but in a very few instances; and that he considered the real baptism into Christ to include a death with him from all those rudimentary or elementary things which perish with the using; and which, therefore, are not to be touched, tasted, or even handled, as ordinances, nor by any means subjected to, by those who are dead to them by baptism into death with Christ.

VIII. Because all those who truly believe, and in this faith of the operation of God are baptized according to the commission, are hereby saved, as promised by Christ, in giving the commission; which is not true of all who are baptized in water. Simon the sorcerer both believed and was baptized; and yet, at the same time, was so far from having any lot, part, or portion, in gospel faith or baptism, that he was in the very "gall of bitterness, and bond of iniquity;" which no doubt has been the case with too many beside Simon: whereas all who are baptized according to the commission, and therein witness the floor of the heart thoroughly cleansed, are baptized into Christ, have put him on, the "whole armour of light," and thus being planted in the likeness of his death, are alive in the likeness of his resurrection, in true newness of life.

IX. Because we have no account, nor the least reason to believe, the first apostles were ever baptized in water, after John baptized them; for "Jesus himself baptized not." And we have heard of none else authorized to baptize them therein, but John; and so they being outwardly baptized only into John's baptism, if Christ's was also outward, and John's was not it, they never had it.

And then they would have been sent to baptize others with a baptism themselves never received. But they received freely, and were freely to give, and could not give what they never received, nor what they did receive, before they had received it: and therefore were under an absolute necessity to wait till they actually did receive the baptism of the holy ghost, before they possibly could baptize others with it. This they did receive, and this they did administer; and their not presuming, nor being allowed by their Lord, to attempt baptizing according to the commission, till first thus baptized themselves, shows evidently what the baptism of the commission was, and that the qualification for its administration was through the same baptism first received in themselves—the enduement of power from on high. But had the commission intended John's baptism, that they were qualified to administer, and did administer before; had it intended water, and yet not as John's, they never receiving it after the commission, any more than before, were no more qualified to administer it afterwards, than before. Hence, it results, that Christ's is that they waited for, received, and then, through the communications of it, administered to others; that is, the one baptism of the gospel.

X. Because whoever receive Christ's baptism, are initiated thereby into the church of the first born, the pillar and ground of truth, and have their names written in heaven, have the white stone, and new name: and being buried, and rising with Christ, are joint heirs with him; and he is not ashamed to call them brethren, they in all things reverently ascribing to him the pre-eminence. But this is by no means true of all that are baptized into water. This is in substance somewhat the same as the 8th reason; but may serve to show, that as baptism in water is not saving, so it never initiates any into the church of Christ, however it is extolled as an initiatory ordinance.

XI. Because Christ himself, though he was circumcised, baptized, &c. outwardly, in order to fulfil, terminate, blot out, and for ever disannul, all such ceremonials, never circumcised or baptized others outwardly; nor ever ordered any of the multitudes that believed on him, that we have any account of, to receive either. He even washed his disciples' feet, and taught

them to wash one another's; but never baptized them in water, which we may venture to believe, he would by no means have omitted, had it been his own baptism, the one saving and perpetual baptism of all true believers.

XII. Because he did baptize them with the holy spirit, declaring he sent them even as his Father sent him; that is, anointed with the holy ghost, that they should do the works which he did. (Baptize with the holy ghost, be sure, was a work which he did.) And as, in order to qualify them, he breathed on them, and bid them receive the holy ghost, this was truly sending them as he was sent, and turning their minds, and fixing their dependance, on the like anointing for qualification for the like services.

XIII. Because baptism in water is certainly one of the old things, one of the things that can be shaken; and not one that remains, when and where all are shaken and removed, that can be shaken; not one that can remain, when and where not only the earth, not only sin, carnality, and earthly mindedness, but also heaven—things esteemed heavenly, and which were once really ordinances of God—are thoroughly shaken, and all removed, but what cannot be shaken; which alone can remain in this truly gospel state. The rejoicing of true Christians is in that which God creates, after the old heavens and old earth are shaken, and all typical righteousness is passed away; that is, in the pure antitypical righteousness which must remain, because it cannot be shaken, but is of the very nature of, and pertaineth to, the new heavens, and new earth, wherein dwelleth righteousness, in its pure, uncumbered, unceremonious simplicity and beauty. The elements (these elementary, figurative observations) are known, in the truly gospel state, to melt with fervent gospel heat; whilst too many are retaining these, and expecting the outward material elements to be melted with outward material fire, at the end of this outward material world: thus missing the marrow and substance of things, through the outwardness of their ideas and expectations.

XIV. Because it is certain, that it does please God to save some through the foolishness of preaching, to wit, such as truly believe. No soul can be saved, but according to God's mercy

"by the washing of regeneration, and renewing of the holy ghost." This is Christ's baptism. And hence it follows, that every soul saved through preaching, must thereby be baptized with the holy ghost and fire, or witness the regenerating washing, and renewal of the holy ghost. For this being that without which none can be saved, it is idle to think of preaching, saving, or contributing towards the salvation of any, but through the work of this baptism. If preaching at any time contributes more or less to salvation, it certainly contributes in the same degree to this spiritual baptism. Thus Paul begat souls to God through the gospel. But no ministry that is not baptizing, can ever do this. And this is the reason why they who run without God's sending and qualifications, do not profit the people. They cannot baptize them into the name, by all their arts of rhetoric, and powers of elocution. That is a work surpassing the utmost influence of all such unauthorized ministry, and effected instrumentally by no other preaching than that which has its efficacy from the power received from on high. This even the apostles were under an absolute necessity to wait for, and receive too, before they could thus "teach baptizing." And the same necessity of waiting for the same qualification will remain, to all Christ's true ministers, to the world's end. Indeed, the substance of the injunction, "Tarry at Jerusalem till you are endued," &c., rests now with equal force on all who are equally observant of divine direction, in the work of the gospel. And to these Christ's words forever hold good, "He that receiveth you receiveth me; and he that receiveth me, receiveth him that sent me." Mat. x. 40. They who truly receive Christ, receive his baptism. Hence none truly receive his ministers, and their ministry, but therein and therethrough they receive him and his baptism. This must hold good forever; they who truly receive him, know it. It would be as true, if it had never been so expressed. Experience would livingly confirm it. But they rejoice that this great truth is so clearly, and by so many modes of expression, established in the sacred records. And their prayers are sincerely and fervently to God, that seeking souls may be enabled to see, hear, and believe it, to the salvation of their souls, in the saving operations of the one only soul-saving baptism of Jesus.

thing, power, or faculty, as free agency, not even in God; unless he acts as a free agent in producing a concatenation of events, every particular, and the "*whole series*" whereof, are under the absolute influence of "uncontrolable necessity"—a necessity which he has never been able, in a single instance, nor in the smallest circumstance, to violate, supersede, or control; but, a necessity by which all his actions and proceedings are, and ever have been absolutely bound, limited, and controled. If in the most trivial circumstance or event, God could have ordered it otherwise than it is, or has been, in fact, then, "the whole series of events," has not been under the absolute influence of this "uncontrolable necessity." If he could have placed any thinking being, either human or angelic, in any other "possible situation," than that in which it has been placed, then this supposed universal and "uncontrolable necessity" has not existed.

After arguing for some time, upon the divine prescience, the author concludes his essay thus: "If the absolute foreknowledge of God is admitted, every one must see, that contingency is excluded, and consequently, the whole fabric reared upon the shallow and visionary basis of *man's free agency*, must instantly dissolve, "and, like an unsubstantial pageant faded, leave not a wreck behind."

But did he not perceive that this doctrine tends as much to the total *wreck* or *ruin*, or to the proof of the non-existence of *God's* free agency, as of *man's?* If free agency in *man*, or a power to act differently from what he does act, is inconsistent with the divine prescience, surely free agency in *God*, or a power in *him*, to act differently in any respect from what he does, is just as inconsistent with his foreknowledge. And is it not truly mournful, that poor, purblind man, who sees and knows but in part, should take upon himself to determine that God's foreknowledge is such as prevents all choice, interposition, or power of control, in the Most High? Shall a mole in the dust, presume he sees and knows so clearly, as that he can determine exactly how God sees and knows? Or shall the mole, because *he* cannot see how God can foresee future contingencies, make himself the standard of all penetration, and

not foreknow contingent events. But, until thou art omniscient, I maintain it, thou canst not pronounce with any degree of certainty against God's absolute prescience, in regard to events that are actually contingent; much less hast thou any right to deny the existence or possibility of contingency. For though to thee, poor frail (yet too wise) man, it may seem impossible, yet it may be possible with God; and, if possible, then not inconsistent with free agency, nor free agency with foreknowledge. But if it could be granted, that both free agency and contingency were really inconsistent with prescience, and that therefore, and for other reasons, an universal and uncontrolable necessity governs "the whole series of events" in such wise that no agency of God or man, can alter the least circumstance; how can this doctrine be freed from the imputation of a tendency, and a very strong one too, to produce downright atheism? Is it easier to believe in such a God, acting all he does under the influence of an uncontrolable necessity, under this necessity constraining men to acts of desperation, violence, and murder, and under the influence of the same absolute necessity punishing them severely for so doing, than with the atheist to conclude "there is no God"—all things jumble on by chance, nor wisdom nor direction is seen or known at all. For my part, I can see little difference, between all things being left to chance, or their being left to absolute necessity; except that the necessitarian represents the God whom he calls all-wise, and infinite in goodness and in power, as exerting his omnipotence in producing creatures, and inflicting sore pains and punishments upon them, as the just reward and desert of their criminal actions, for things which it was absolutely and eternally impossible for them to avoid the commission of.

This is the *necessary* result of the doctrine of necessity. A result which the atheist is clear of, and perhaps would shudder at, and view with abhorrence. But, once more, let us suppose for a moment, that this doctrine were truth. Then it follows by irresistible necessity, I am constrained to disbelieve the truth, and write against it. It follows, that "uncontrolable necessity," or God by uncontrolable necessity, makes and obliges men to think, speak, and write, diametrically contrary one to

since it is my doom, and since neither God, angel, nor man could possibly have prevented it, "all-wretched" as it is, I'll wear my chains and bear my burdens as I can! All I can be, or have any cause to be thankful for, is, that seeing it could not possibly have been any better with me than it is, so neither could it possibly have been worse.

Some further remarks upon the "absolute and uncontrolable necessity," which the Predestinarians suppose influences "the whole series of events."

To my understanding, this doctrine centres in atheism, as much as if they were to maintain, that absolute *chance* attended all events. Either there is a God of wisdom, understanding, and economy, or else things jumble on without the direction of any wise governor, or superintendent. If wisdom and superintendence are excluded, a God is denied, and atheism triumphs. If wisdom, direction, and superintendence are maintained, there must be free agency. For without free agency, absolute, real free agency, wisdom, direction, and superintendency cannot exist. If "absolute and uncontrolable necessity," governs, influences, and binds all things, even "the whole series of events," it must either be, because God has so ordained it, but could have ordained it otherwise; or else because he had not power to alter it; or else because "there is no God." Now, let us try it on all these three suppositions.

And first, if it be urged that God has ordained it so, but could have ordained it otherwise, *free agency* and *contingency*, are immediately established; and then God must *see* and *know* how things could have been different from what they now are, and have been. And this at once shows an open door, in a consistency with the divine prescience, for free agency in *man*, to any degree wherewith the first, great, and all-wise free Agent is pleased to endue him; and loudly proclaims it possible with God to create beings, who, when they *feel* themselves to be *free*, have not imposed upon them the strange necessi
themselves to be directly the reverse of what they
if once *free ag* ind *contingency*, are allow

pulse can ever fail to produce a *definite effect;* or in other words, how any beings can act above the common laws of matter and motion; how they *can possibly* resist, what they *do not* resist; or yield when they *do not* yield. Alas! why was not man a God? Why does he not know all things? Or rather, why, knowing so very little as he does, will he presume that because *he* cannot see how any being can choose, or refuse, but by absolute compulsion; therefore all beings are acted upon, as the iron is by the hammer, and, by every stroke unavoidably formed according to the received impulse. This appears to the necessitarian to be more in the line of wisdom, than a system of real liberty and free agency. But to me it utterly excludes all wisdom, and seems to be wholly founded in man's ignorance and folly. Or that because man cannot comprehend God as he is, he will therefore frame one to his own short comprehension and ideas. And in order that he may fathom both his knowledge and his power of exertion, he presumptuously determines his knowledge to be such as excludes contingency, and his exertions only such as are consistent with uncontrolable necessity: which to me is little better, if indeed it amounts to any thing materially different from saying at once, "There is no God."

But to come now to this third supposition, that "uncontrolable necessity" exists, because "there is no God;" and therefore no wisdom, order, direction, or interference whatever; but all things must be as they will be, or as they may happen to be. This amounts to what I suppose an atheist means by the word *chance.* And though I most sincerely think atheism absurd and ridiculous, even in the extreme, yet I do as sincerely think, it is more rational to say, all things are unavoidably as they are, *because* there *is no God*, than because there *is*. For, if all things are *unavoidably* as they are, I think it renders a God superfluous; and that if we will still say *he is*, we make him an empty name, an insignificant, seeming agent in the machinery, who, though called by men, in pretended reverence, most high, most mighty, and most wise, has no real wisdom or might at all.

Not so, says the necessitarian: he is perfectly wise and all-powerful. But can he tell us wherein he is, in any degree, either wise or powerful. I must confess the very best account

that I can give of his wisdom and power, on this plan, (and I wish to do the necessitarian all justice possible,) is barely this: that, according to this notion, God may, perhaps, be said to be all-wise, to discover how things are, and will unavoidably be, and all powerful to execute whatever was from eternity impossible to be left unexecuted; but has no wisdom whereby he can see, or ever could have seen the possibility of a single event being in any wise different from what it is, must, and will be; and no power either to execute the most trivial thing different from what unavoidable necessity ordains, or to avoid executing it all.

The necessitarian may say, this is the very height, and utmost perfection of wisdom and power. He may insist that God's wisdom is so perfect, that no room was ever left, no possibility ever existed, for any thing to have been seen, or conceived of, better than what actually takes place in all things; and that no possible powers could have achieved any thing better than what *is;* and that therefore the impossibility, both of conceiving how any event could have been otherwise than it is, and of effecting any thing else, arises from the very wisdom and goodness of the Deity, who must unavoidably in all things, see and prefer the best. Specious subtilty! what makes his omniscience confine him to one only possible and exact line and measure of contemplation, view, or discovery? and his power to one only possible rout or line of operation? As if he was so wise to choose the best, that therefore, there was no choice at all; and that if there had been any choice, or any possible deviation from what *is*, there must have been *contingency*, which says the necessitarian, is inconsistent with the Divine prescience! If there was no alternative, there was no choice; and consequently no wisdom in choosing. If there was an alternative, a scope for choice, and wisdom in choosing; then there was both *free agency* and *contingency:* that is, things *might have* come to pass, differently from what they have. "No," says the necessitarian, "wisdom infinite must choose the best;" and "therefore nothing *could have been* but just as it is." I own this is a new kind of wisdom to me. I always thought *wisdom* and *choosing the best*, implied scope for the exercise of wisdom and choice; and that the exercise of wisdom and choice implied contingency; and I

still think the denial of contingency is a flat denial both of wisdom and of choice.

But what if in all alternatives, where one choice would be better than another, it were granted that "wisdom infinite must choose the best," how knowest thou, O dim-sighted man! how many thousand different processes might have taken place, and all equally good, so that Infinite Wisdom must have pronounced either, as his works of old, "very good?" How many things are there within our own choice, equally good; and for that reason, left by Infinite Wisdom wholly to our own choice, without any manifestation of choice, control, or predilection in the divine mind, towards our choosing one or the other! How many different sorts of food! How many different ways of tilling our lands, breeding our flocks, building our houses, &c. which God, as far as we know, appears equally pleased with, and has left wholly to our choice! And why may we not consider this liberty, and even this indifferency of some things, as a transcript of the divine mind, or a part of God's image in which we are created; and by which he would teach us, that many systems and things would be possible to, or with him, and yet equally wise and good, the one as the other?

This, to me, is a much fairer idea of Omniscience, than that which supposes Divine Wisdom tied up to one exact view and operation in all things. I don't mean that all possible or conceivable plans are indifferent and equally good; but I should think it presumption in me, to say there existed no possibility of any variation from the present, consistently with an equal degree of universal good. Indeed, it is very easy for me to conceive a great variety of different productions, operations, and displays, all possible to be brought into act by the Deity, and all equally good, and which yet never may be brought into act, because *something else* may be equally good, equally possible, and which may, in fact, take place.

The necessitarians themselves not unfrequently mention, that doubtless God had power, and could have done quite otherwise than he has; or that he could have effected things which he has not: but when they say this, they seem to me flatly to contradict the whole scheme of that universal "uncontrolable

then it was included in, and inseparable from the divine will, both that Jerusalem should kill the prophets, and sin with violence, and a high hand, till her house was left unto her desolate, and peace hid for ever from her eyes; and at the same time that Christ should weep over her, and compassionately wish she had or would have known, in her day of visitation, those very things belonging to her peace, which, according to this doctrine, had ever been hid from their eyes, or only given them to behold, merely to mock them, without any possibility of obtaining them. Whereas Christ laments their not obtaining as a very great and grievous neglect; and saith not, they were always hidden, but "*now* they are hid from thine eyes." That is, now thou hast so long and wickedly rejected them, and stouted it out against all the calls, invitations, and drawings of that love, which, if submitted to, would as surely have gathered all thy children, as a hen gathers her chickens, all of them, without partiality or dereliction of any, under her hovering wings.

It is a favourite doctrine with the necessitarians, that past, present, and to come, is to God one eternal *now*. I don't believe they know any thing about it. I don't doubt its seeming to *them*, a necessary result from certain rational axioms and deductions. And I don't know that it is my business directly to oppose it. For, who can tell whether it is all *now* to an infinite being, or not; unless he be infinite himself, who presumes to tell? How dost thou know that a very finite, limited, and short-sighted being, can have a very clear idea of past, present, and future; and yet that an infinite, unlimited, all-comprehensive mind cannot? Is not this a little like making his capacity to *choose* the *best*, a negation of all choice? Is not his unlimited comprehension, here made an argument against the comprehension of any thing, but as actually now present? Is God now creating Adam and Eve, identically? Is he *now* about those *six days* work, which he *long ago* rested *from?* Well, he rested from those works, and is he now both doing, and resting from them? He was once doing them; he finished them; and afterwards he rested, or ceased from those particular exertions. And are past, present, and to come, such an absolute *now* to him, that he is *even now*

therefore so much temptation will infallibly constrain the human soul divine to commit sin? or so much influence of grace unavoidably prevent it? Indeed this would be saying at once, there is no sin; or that sin is of God; or, that it is of fate, and God could not have prevented it. But what right have we even to conclude from the definite effect arising from a definite force, applied even in material things, that therefore an eternal necessity has presided over all? Is it not much more becoming us, to ascribe even this to the wisdom and power of God; and view it as one of the wise laws of nature by him freely established for the government and economy of things devoid of will, choice, or agency? And even here, who dare say, he might not have made various intelligences, and placed them where no such laws of nature had any influence? Or how knowest thou that a knock would have produced a motion in the thing struck, or that matter would have attracted matter, if God's will and wisdom had not so endued it? If this was a law of chance or fate, which God could not control, then he is not the author of the laws of nature. If it was not a law of chance, or fate, but a law freely established by God, then, who will say he might not as freely and easily have left matter without the quality of attraction? At any rate, if attraction is a law by him freely and wisely established, to answer many valuable purposes, then so far as necessity exists in the laws of matter and motion, it exists by God's free will and direction; and all free will and direction, imply choice, agency, and contingency. Deny this, and a God is effectually denied, unless a God void of choice, agency, and freedom, can be adored and believed in, by blind, ignorant mortals.

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